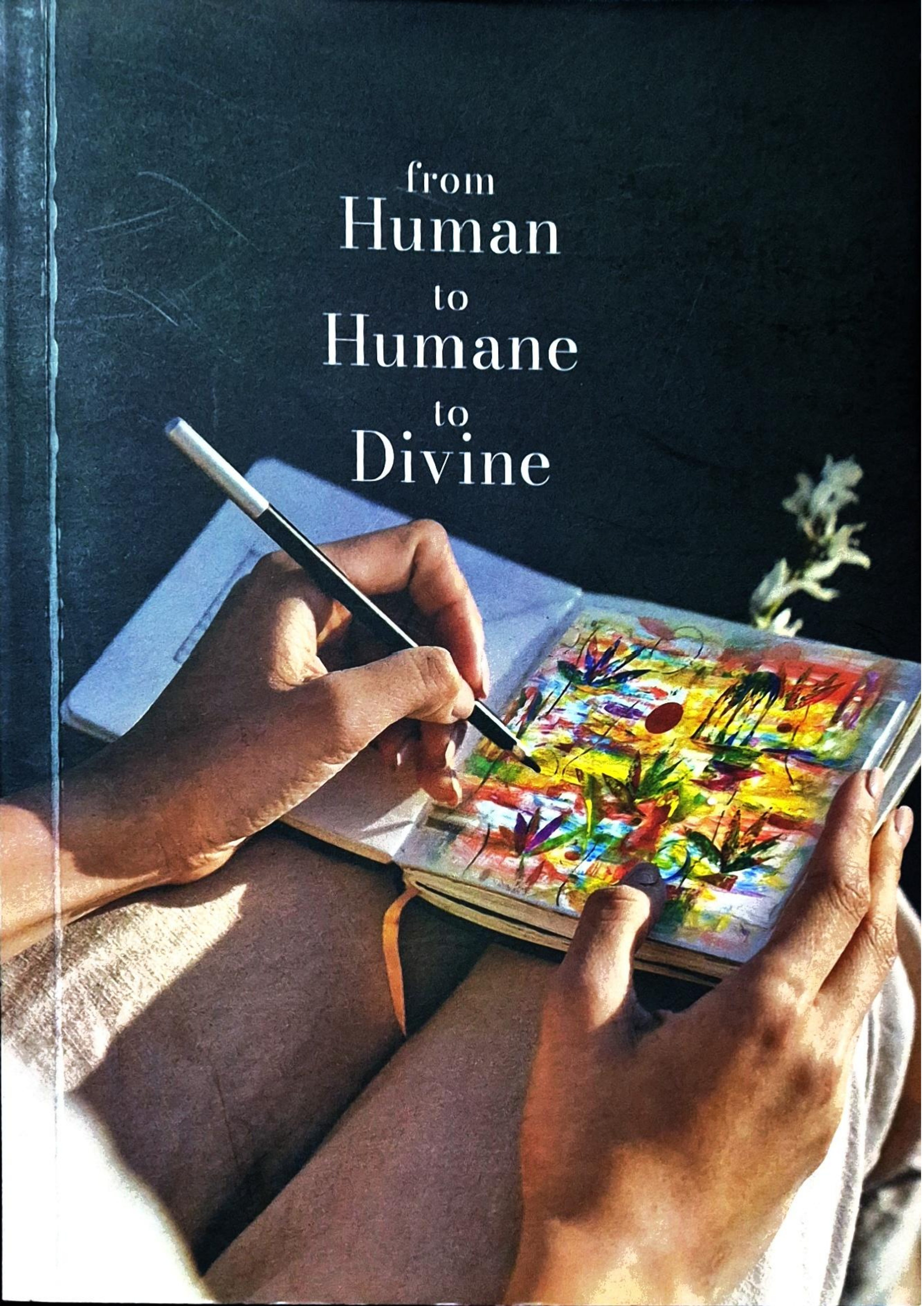
from Human to Humane to Divine



Human
to
Humane
to
Divine

Proceedings of the African, CIS, and
European Seminar held in
Kanha Shanti Vanam,
January 21 to 23, 2023

Copyright © 2024 by Sahaj Marg Spirituality Foundation, India
All rights reserved.

Published under licence by Heartfulness Education Trust, 13-110, Kanha Shanti Vanam, Kanha Village, Nandigama Mandal, Ranga Reddy District, Telangana, 509325

ISBN: 978-81-19487-99-8

Printer: Kala Jyothi Process Pvt. Ltd., Hyderabad, India

No part of this book may be reproduced in any form, including on or by electronic or mechanical means by information storage and retrieval systems, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the express prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other non-commercial uses permitted under copyright law. For permission requests, contact the publisher at the address above.

This book does not contain medical advice and is intended for informational and educational purposes only. Always seek the advice of a physician or other qualified healthcare provider with questions regarding any medical condition. Neither the authors nor the publisher recommends or endorses any specific test, physician, product, procedure, opinion or any other information provided herein. Reliance on any information provided in this book is solely at your own risk.

Human
to
Humane
to
Divine

Contents

Introduction 4

Human to Humane to Divine
Daaji
January 21, 2023 6

Realizing the Vision of the Masters
Daaji
January 22, 2023 10

Connect and Feel the Presence
Q&A with Daaji
January 23, 2023 14

We Can All Become Divine
Daaji
January 24, 2023 18

Our Journey to the Center
Alain Desvigne 26

Experiencing Kanha
Noelle Thompson 40

AUM
Hitesh Dayaljee 46

From Human to Humane to Divine: A Personal Journey
Ricky Pillay 52

Spinning Words and Worlds
Rosalind Pearmain 60

From Perception to Compassion to Sacrifice: Mankind's Natural Journey to Divinity
Bruna de Toni 70

Love
Christiaan Deschacht 76

Serendipity at the Kitchen Sink
Jean-Pierre Le Grand 82

Humanity's Odyssey
Manilal Roopa 92

Transformation from Human to Humane to Divine
Krishnamurty Jayanna 100

Introduction

Welcome to the proceedings of the African, CIS, and European Seminar held in Kanha Shanti Vanam, January 21 to 23, 2023.

Due to the restrictions imposed by the global Covid-19 pandemic, this was our first large international gathering together since January 2020. There was a feeling of anticipation and excitement as over a thousand of us all gathered together with Daaji. Many more joined online, eagerly meeting again after such a long time.

After the first meditation of the seminar, Daaji touched on the theme of "Human to Humane to Divine," sowing the seeds of understanding, giving us hints and letting us know that he wanted us to work on it ourselves—through meditation and contemplation. And furthermore, to gather in small groups to discuss and explore it, thereby integrating it into our understanding and our practice.

In the transmission-laden days that followed, he explored the theme further and after the conclusion of the seminar went further yet into it.

This booklet starts with the transcripts of Daaji's speeches and excerpts from his speeches on this theme. Daaji explained how we move from "ordinary" human to humane:

"...imbibing all those five Cs within us, meaning contentment of the heart, calmness of the atma chakra, compassion of the agni chakra, courage of the water chakra, and clarity of the air element, the kantha chakra."

As we advance further, Daaji explains, moving from human to humane to divine, "we forget ourselves, not just forgetting but replacing ourselves with the higher entity, the higher Self, the Lord, the Source, the Center. When we identify ourselves with the Center, we don't have to think of being empathetic or compassionate, it just happens. When we think that a divine person is sacrificing, to the divine person it's not a sacrifice, it's their own nature."

The articles presented here were received after the seminar and came out of this process. They cover a wide range of responses: personal experiences and understanding of the spiritual journey, highlighting the importance of unique aspects for different individuals, heartfelt responses to the theme including a diagrammatic framework for this process, reflections on the society in which we live, and experiences of the seminar and of Kanha.

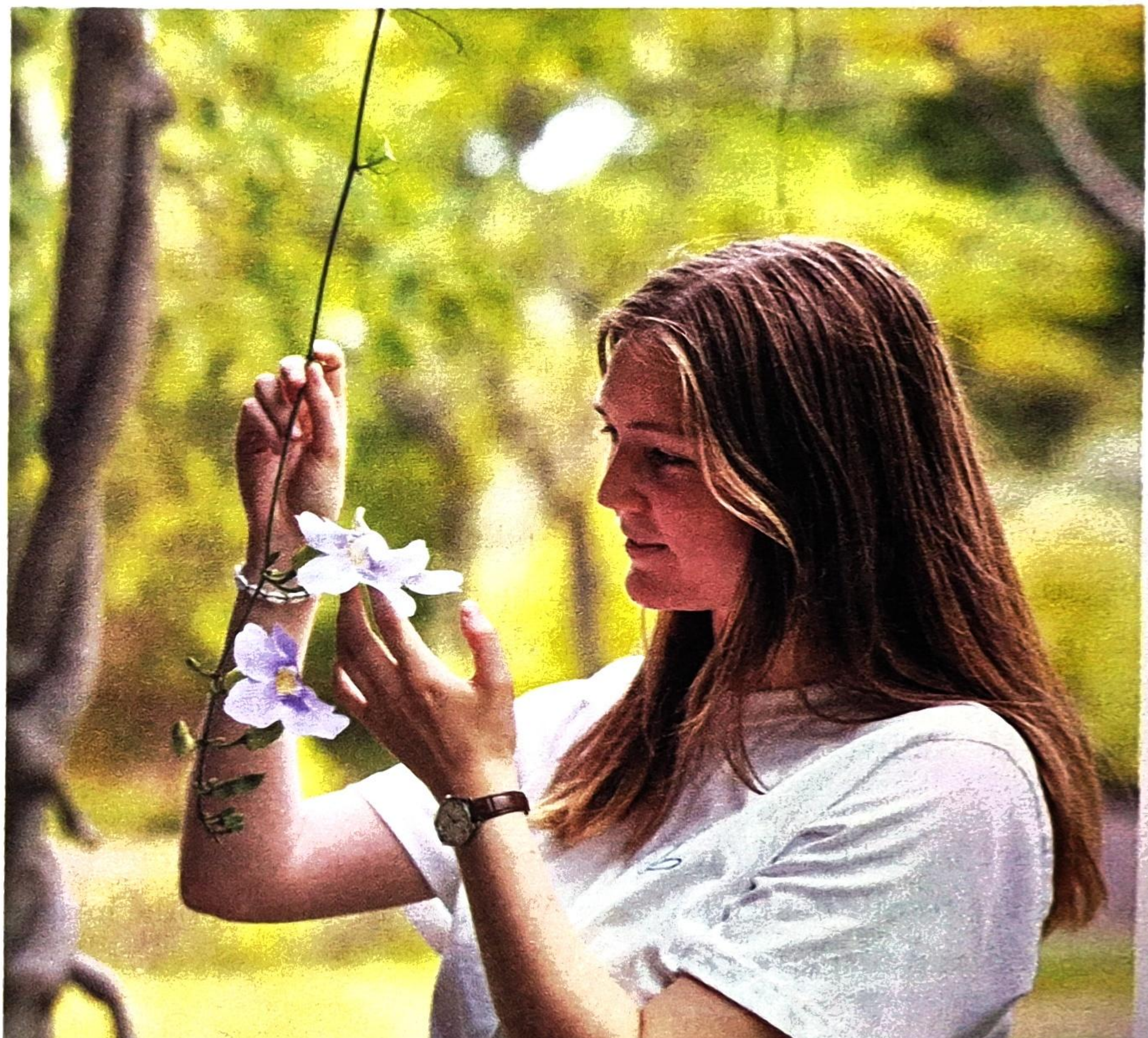
We have included all the articles we received, joyfully, with gratitude to our beloved Master. We are grateful too for the images received and displayed through the text.

Read and enjoy!
The Editorial Team

Human to Humane to Divine

Daaji

January 21, 2023



Special greetings and heartfelt welcome to all abhyasis coming from Europe, Africa, CIS countries, and those joining us today via Zoom.

The theme of this seminar is "Human to Humane to Divine." Very interesting, and Babuji used to call this sequence of advancement "from animal man to human to divine." I will not go in very much detail but I will highlight a few points which you can all discuss.

To my understanding the whole sequence—human to humane to divine—is due to the different degree of awareness in all. The awareness in human, humane, and divine are of a different degree—that's one thing to be remembered—and why does it manifest like that?

So this is the second topic of discussion for you all: what is the difference between human, humane, and divine as far as our journey through the various chakras? For example, the chakras below the heart, the chakras of the Heart Region, the chakras beyond the Heart Region. They also are related to human, humane, and divine. I'm just giving you this as a hint.

So, it's the degree of awareness, and our place in the journey, in this spiritual anatomy that you all are gifted with by Babuji Maharaj.

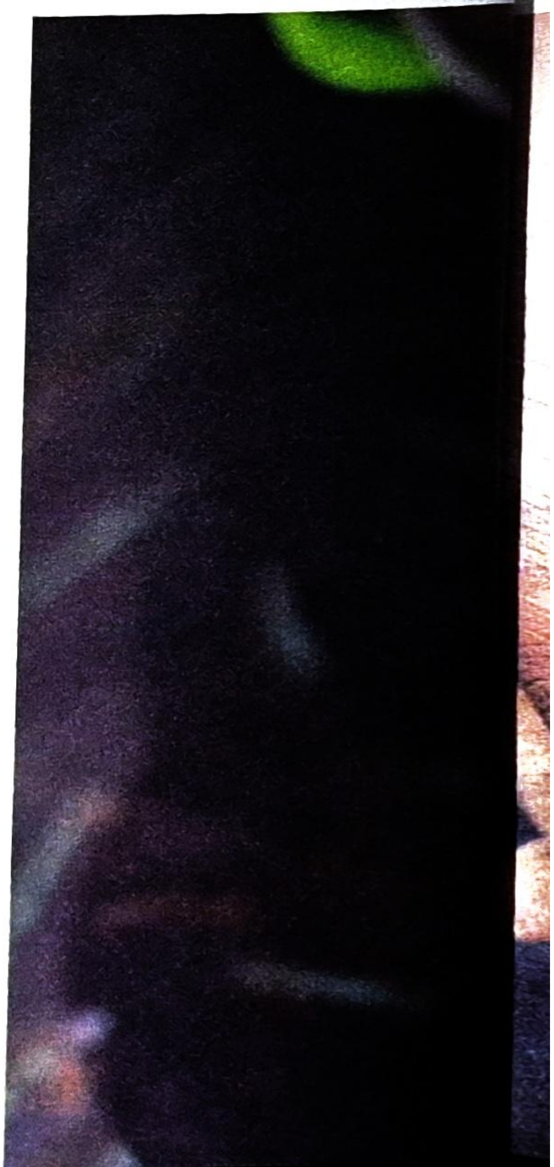
In very clear terms, we share the chakras below the heart with animals—dogs, cats, tigers, lions, birds. We humans share the same three chakras, namely *muladhara, swadisthana,* and *manipura.* There is no English equivalent, but they are the names of the plexuses.

In humans and in some animals, they have this level opening of the heart. They remain very affectionate, and that means the heart chakra has evolved to a larger extent. At the human level, compassion, kindness, empathy all flow very naturally.

The only thing humans do is interfere; how not to express compassion, how not to be kind, how not to be empathetic. That is based on our defensive nature.

As we advance further, we forget ourselves, not just forgetting but replacing ourselves with the higher entity, the higher Self, the Lord, the Source, the Center.

When we identify ourselves with the Center, we don't have to think of being kind, we don't have to think of being empathetic or compassionate, it just happens.



When we identify ourselves with the Center, we don't have to think of being kind, we don't have to think of being empathetic or compassionate, it just happens.

When we think that a divine person is sacrificing, to the divine person it's not a sacrifice, it's their own nature. They can't help but help.

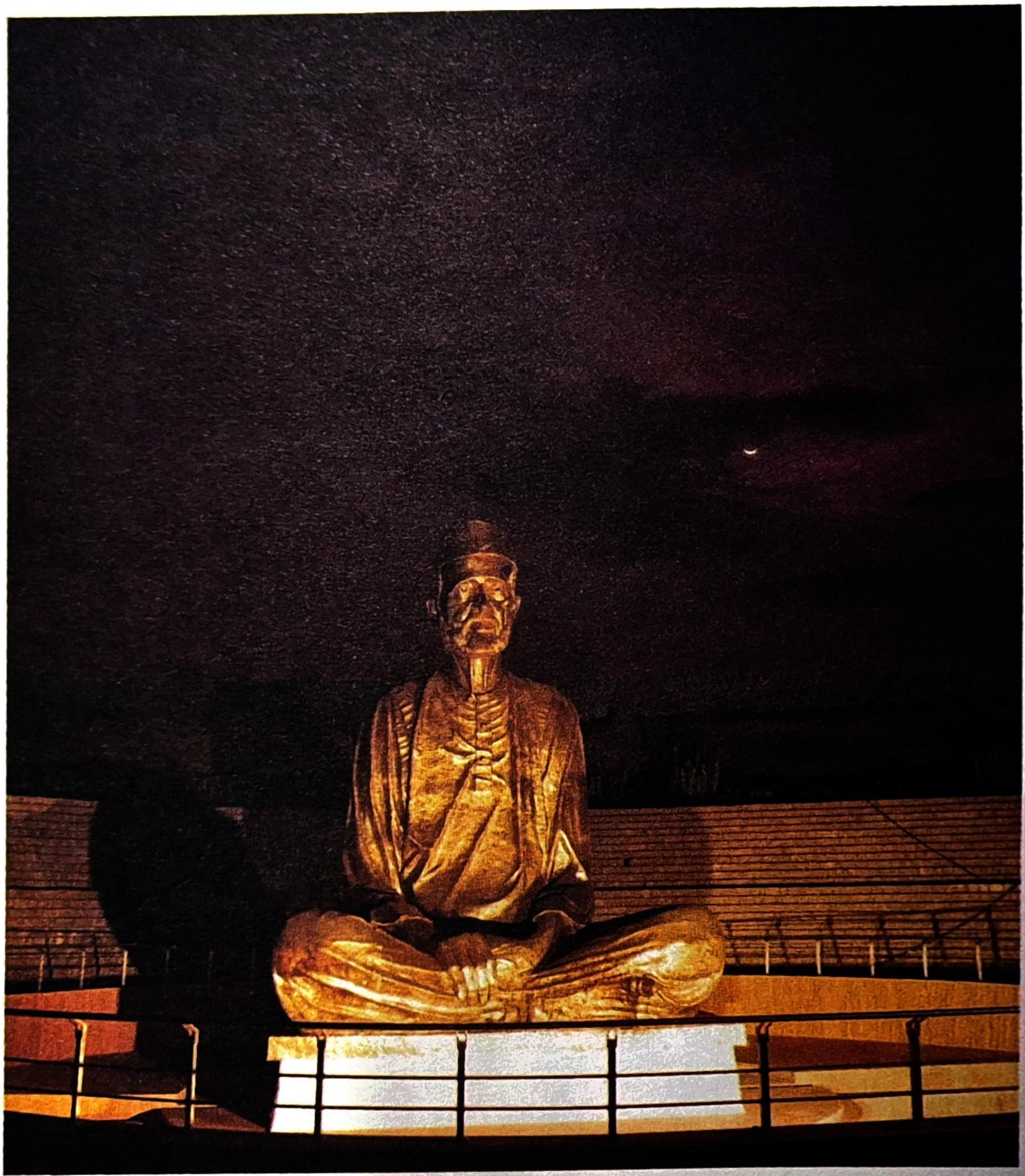
So these are a few points. I'm leaving it to you to deliberate, discuss, contemplate, meditate upon, and let us all come up with a nice booklet of articles on this particular theme.

Thank you so much. I'm looking forward to every day.

Realizing the Vision of the Masters

Daaji

Excerpt of a talk given on January 22, 2023



Our abhyasis from China have also joined this morning, it being their New Year. So let's all wish our Chinese sisters and brothers a very happy and healthy New Year. It's the Year of the Rabbit.

Babuji Maharaj has revolutionized the system of spirituality. He says it's no longer meant for an ascetic or a sannyasa. He revolutionized it by offering the system to normal people, *grihasthas,* and made it so easy that we can progress at lightening speed.

Chariji used to say, quoting Babuji, that in order to move from the heart chakra to the atma chakra it would take forty-five years of non-stop practice, that is 24/7. And if you had to move from the atma chakra (the second chakra) to the third, which is the fire point, it would take five times that. How much would that be? Two hundred and twenty-five years. We don't have such a long life. And from the third to the fourth is five times that. And then five times that and five times that. So when people say that Vishwamitra meditated for 100,000 years, who has that life span?

No, actually it is the equivalent of progressing for 100,000 years within a shorter span of life. In a way, we can also say that abhyasis have meditated for millions of years, because the progress made here is equivalent to that, if you had to count the time through traditional practice, ritualistic practice. It is solely with His Grace, solely with his hard work. Our cooperation is very little. Close eyes and meditate—how difficult can it be closing eyes? But it has become very difficult for a lot of us. We don't want to close our eyes unless we have the intention of sleeping more. It's a matter of attitude once again. Anyway, he revolutionized it in a way that spiritual and material life must go together. They should be integrated.

What will you do with samadhi? What is the purpose of samadhi? It is to work with a meditative state, with a samadhi-like state in our day-to-day affairs. That is where we differ from many systems.

Yesterday we talked briefly about "human to humane to divine." Humane makes efforts in order to arrive at a divine state and lead a "life within life." Again, Babuji's statement, "Life in life is the real life." Divine life in a humane life is the true life.

What is this humane life, and what is divine life? Humane is all about generosity. The climax of humane is increased generosity. Why and how? When we cross all these chakras, all 5Cs that we all talk about—contentment, calmness, compassion, courage, and clarity. And what becomes at the end of these 5Cs is a heart full of acceptance and generosity. That is matured human becoming humane. And when that generosity climaxes further, we become divine.

And in this divine adventure what is the most important thing? It is sacrifice. Yet the person who is sacrificing is not aware they have done such-and-such a thing. When we read the book *My Master*, there is great emphasis given to the tolerance and sacrifice of Babuji Maharaj while visiting abhyasis. But was he himself aware that he was tolerating us? I don't think so.

I often try to re-emphasize the importance of acceptance. For example, if you tell your spouse, "I tolerate you, honey," how does that sound? And when we say, "Babuji tolerates us," how does that also sound?

So, tolerance has no place in Sahaj Marg. Sahaj Marg is a place full of acceptance and love. A person who tolerates does not have the feeling that they are tolerating. And that is divine *Purusha*. In spite of doing so much for all of us, he still remains unaware, and he still continues to think, "I need to do more and more and more for these people."

Taking this further, Lalaji would say, "I like to take my abhyasis farther than I can reach. I would prefer to stay back and launch them into the higher space." That's the role of the Master. That doesn't mean that we all cannot do such things. Instead of putting ourselves in front of Master more than our abhyasi brothers and sisters who have recently joined, try to bring them to the fore, help them grow even more. Then we can become like Masters by helping them more and more.

There is no point praising how the Masters are helping us; how we in turn help others is the key. That makes us divine, that makes us masterly, and that's why Babuji says, "I don't make disciples, I make masters." And it's true to its core when we understand the philosophy of Sahaj Marg with our heart. There is no difference whatsoever when we attend to our abhyasi sisters and brothers and others. Later on, when we advance further, we don't find the difference at all. In fact Babuji used to dislike the word non-abhyasi. He said that we have already created a partition. Consider one and all as our own.

Connect and Feel the Presence
Q&A with Daaji

January 23, 2023

Daaji: We have been given this topic of "human to humane to divine." Babuji Maharaj once shared one beautiful idea—automatic working is the quality of God. So, when our goal is to become God-like, divine, then those qualities of making things happen automatically come into us.

I'll give you an example. When we give sittings as preceptors, most of us are not aware of what is happening. When we are cleaning, we don't even know what we are cleaning. When we are transmitting, we don't even know from which chakra we are transmitting, or from which point. Yet the abhyasi in front remains content, feels the experience and says, "Yes, I had a wonderful sitting."

Now, on one side the preceptor is not fully aware and yet things happen. That means the Lord is already helping us become divine, despite ourselves. Despite our ignorance, things are happening. In that sense, God is absolute ignorance, having no mind. That does not mean that He is below the mind or mindless… something beyond mind, that has transcended mind, that doesn't need mind. Things simply happen.

Another quality of divine persons is that whatever they do at a spiritual level it is not restricted by space and time, the way we understand space and time—that if I move at 60 kilometers an hour, I will reach my destination in one hour. When I transmit, when any of us transmit, Transmission can reach based on the intentions we make. If you say, "May this Transmission reach this abhyasi now," it will reach. If you sit and pray and say, "May this abhyasi receive this Transmission tomorrow at 11 o'clock sharp in the morning," it will start then.

So, our intentions are very important—how we offer this Transmission. The same thing with the Cleaning; it doesn't have to be face-to-face, though face-to-face sittings are very, very important. Whenever chance permits, don't miss the opportunity of having sittings face-to-face. Long distance sittings are also possible, but that is when nothing is possible regarding travels. When you're unable to travel, then you can indulge in long distance sittings. Otherwise, the best way is face-to-face.

Space and time! I used to worry when I was in New York how Babuji would transmit to me when I was there. That was in 1981. But Transmission doesn't leave us at all, it is there all the time. To say "Babuji is transmitting" somehow sounds very paradoxical because Transmission is always there with us. The moment you close your eyes, you're connected and you feel the Transmission. You are taken into it. And that is the beauty of having three introductory sittings. It is these introductory sittings that do this magic of making us surrounded by this Transmission all the time. That is infused on the heart during those three sittings.

What is simply required is our awareness to connect and feel that presence. So when we are in osmosis continuously with the Source, we are bound to become divine—because we're in constant osmosis with it. Giving you the example of the land near the ocean, it's also in osmosis with the ocean water and eventually it becomes salty. The same thing happens to our hearts.

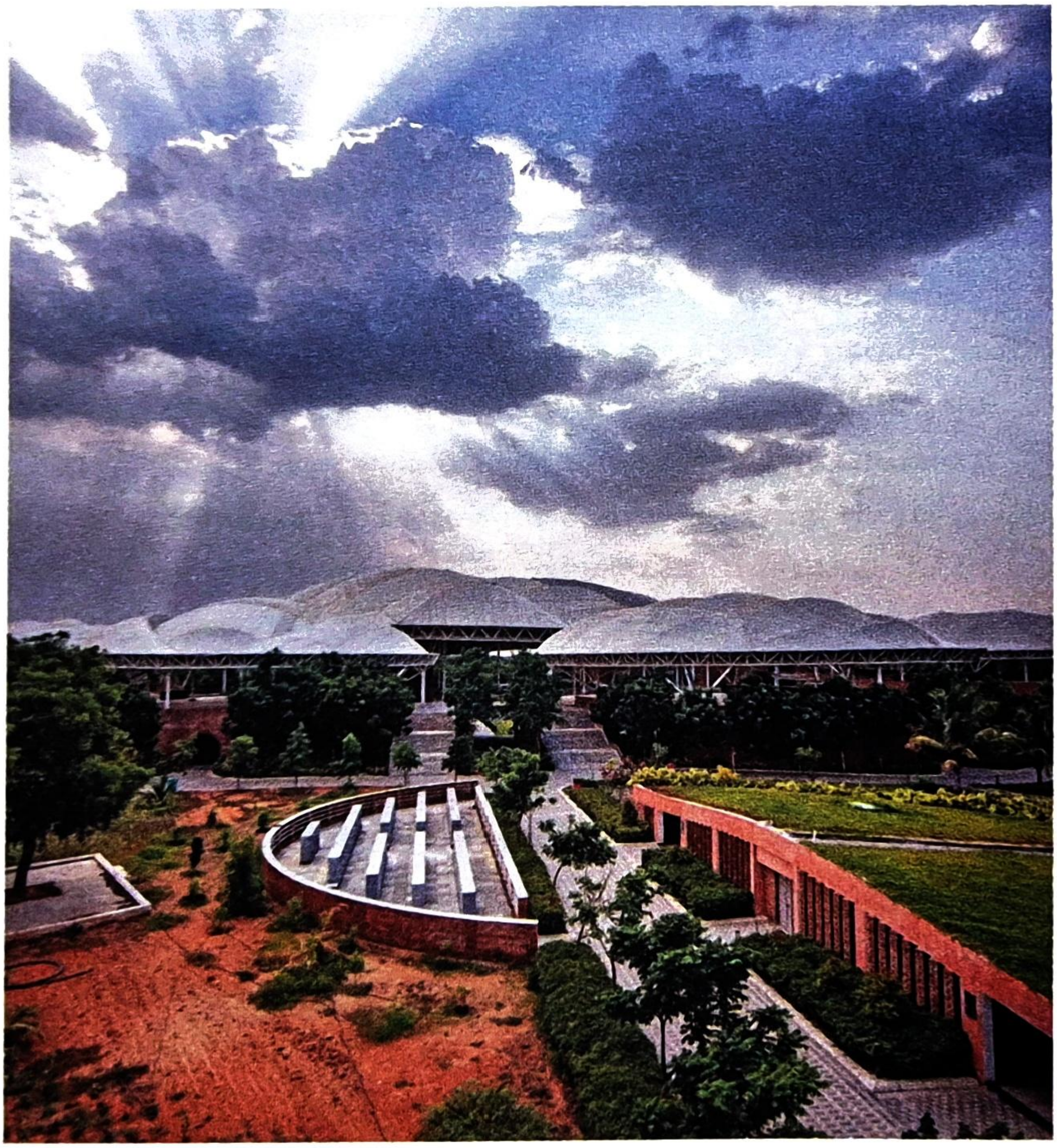
If you remain in osmosis with love, you become love; if you start disliking people, your heart also imbibes that poison of dislike. The moment the idea of dislike or hate comes, shake it off, because it's not going to hurt the other person who you dislike or hate, it's only going to hurt you. The moment that happens, just shake it off do the Cleaning if you have to, pray to Master, invite His Grace so that nothing can enter, crystallize and occupy our heart.

Thank you.

We Can All Become Divine

Daaji

January 24, 2023



The theme of our seminar has been "human to humane to divine" —in Babuji's words how animal man advances to become a real man, a real human, and then advances through *tapasya* to become divine. Our practice is custom-made for this actual process, as we advance in our journey from the heart chakra to the atma chakra, to the fire point, to the water point, to the *kantha* chakra, and beyond. The *Pind Pradesh*, the Heart Region, is all about developing great human qualities.

We briefly touched upon the nature of God, the nature of the Divine, and that automatic working is the quality of God where no mind plays a part. How to arrive at such a lofty state of Divinity? How to imbibe human qualities and divine qualities as we advance? We don't really have to do anything except remain open-hearted—practice Meditation on the heart as prescribed; do the evening Cleaning to remove the impurities and complexities we collect; and surrender, have a *saranagati bhaav*, before we go to sleep, and sleep as if we are sleeping in the lap of God. These three things will take care of it.

A few years back, I had an opportunity of conversing with one of the greatest classical Hindustani music giants, the late Pundit Shri Jasraj ji. I asked him, "What is your message for the youth?"
He spoke in Hindi and told me, *Ma baap ki seva, ma baap ka adhar, guru jano ka adhar, aur kudh ki riyaz,* meaning, serve your parents, number one; number two, honor your Guru, your Master; number three, practice diligently. When he said riyaz, it does not only mean practice—it means practice without interruption, diligently.

This practice aspect applies to everything in life, be you a farmer, be you a student, be you a teacher, a mother or father, or a seeker of *Brahmavidya*. More so than anything, the greatest freedom as well as discipline is required to follow a spiritual journey. A musical maestro practices a few hours a day, a student studies a few hours a day, whereas a mother looks after her children almost all the time. If not directly, at least mentally she's grooming the children. Such is also the case with *shishyas*, the seekers of Brahmavidya, of spirituality. They're busy 24/7 in osmosis with the highest. The heart is always in tune with *bhakti bhaav*, with devotion, with dedication, with reverence, with the Ultimate. And since we don't know the Ultimate, we approach it through the great Masters like Babuji.

Referring to Babuji Maharaj, he emphasized two things via the Whispers. In one of them, he advises us in a very simple way; he says, "Develop automatism in your practice." Automatism has a far-reaching application. Automatically, something that is done reminds us it's time to do something that we've been doing every day. Automatically, at a precise time, we are tuned in through the heart with the Ultimate, and we meditate. And the impact of this meditation should last for as long as we can. That depends on our carefulness, our alertness, our awareness.

The second thing Babuji advises is a biological clock. Establish a biological clock in our system, which also means the same thing. If you see the birds in Kanha, if you listen to them early in the morning, they are chirping. Just before the first ray of the sun they are already awake, singing songs, welcoming the sun. We have also been advised to welcome Divinity, divine rays in our hearts before

More so than anything, the greatest freedom as well as discipline is required to follow a spiritual journey.

the sun rises. We have to do that. These are the morning hours when the divine flow naturally rushes toward us.

Bringing in the yogic science, if we can meditate before the *Surya Nadi* is awakened, while the *Chandra Nadi* is awake, our parasympathetic system is active and we're absorbing. While we're absorbing this natural flow of Grace, the divine flow, we are also absorbing Transmission from the Master, *Pranahuti* from the Master. So everything goes with the flow. Afterward, what happens is that the Surya Nadi gets awakened. The flow of divine essence, divine energy, is then outward, while you are trying to absorb the Master's Transmission inward. Babuji puts it simply when he says, "You are now trying to swim against the current of water."

So, the sooner we finish meditation in the early morning hours, the better it is for us. That does not also mean that you stop practicing if you wake up late and say, "No, I don't want to flow against the current of water." That will be an excuse; still meditate.

So, in order to arrive and become or imbibe the quality of Divinity, which is automatic working, the quality of God, we have to also automatically absorb the divine states.

When we are busy with all this, conditions after conditions, are we able to revisit the condition we had yesterday during meditation? Or the last individual sittings you had with your preceptor—can you recall it just like that? We need to have that sort of mastery in recalling the conditions. And when we are able to recall these conditions just like that, with the blink of an eye, then we can say we have now started mastering consciousness. And one who has mastered consciousness still has to travel a little, more and more, to advance into what supports this consciousness.

Understanding consciousness is not everything. There are many songs: "*Shivohum!* Shivohum!" "I am Shiva! I am Shiva!" (I am Consciousness).

But there is something greater than this consciousness which waits for us, which gives birth to consciousness. We have to identify it, merge with it. That is divine nature.

So, this is my concluding talk on how we move from ordinary human to humane, imbibing all those five Cs within us—five Cs meaning Contentment of the heart, Calmness of the atma chakra, Compassion of the *agni* chakra, Courage of the water chakra, and

Clarity of the air element, the kantha chakra. Imagine, having compassion in the heart what we can achieve!

Wherever there is compassion, there is a flip side to it also—anger. Where there is compassion, there is passion also. We cannot get rid of kama and *krodha*. Just as energy can never be destroyed, such energies that flare up within us also cannot be destroyed; but they can be transformed. If you give enough time for passion to settle down, or the krodha to settle down, if you can master that, life will be wonderful. The day you get angry, hold your horses and say, "Okay, I will get angry after some time." That will buy you time to understand why you are going to get angry. You will analyze, you will try to understand, "Is it worth it?" Then, what will transpire after this contemplation, you will develop compassion. You will feel pity at times toward the person with whom you were going to get

And one who has mastered consciousness still has to travel a little, more and more, to advance into what supports this consciousness.

angry. And you will save one relationship, which you would have otherwise destroyed.

What happens in passion? Passion is almost always to take advantage of others for the sake of your pleasure. When the idea of sacrifice comes into your heart, you're no longer trying to take advantage of others, but you're willing to sacrifice yourself for the sake of others, for the joy of others. That makes us humane.

Transforming kama and krodha into compassion is what humane is, what humanity is all about.

Otherwise, what is the difference between a person who meditates and who does not meditate? Often people ask, "What is the yardstick of measuring yogic progress?" This can also be one yardstick: if the animalistic traits that we have can turn into these five Cs at the climax, and furthering it, become divine.

Meditation takes us from the mere thought of God to experiencing the presence of God, feeling the presence of God. But that is not enough. It is like having the hospitality and enjoyment of one of your rich friends: "Oh, I enjoyed the hospitality of the king," for example, for three months or a year. When you go back home, you tell all your friends, "Oh, I spent time in the palace for

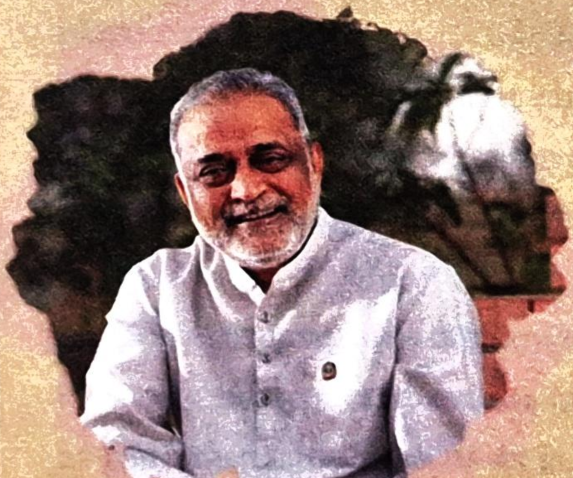
Transforming kama and krodha into compassion is what humane is, what humanity is all about.

three months." Deep down in the heart of your heart you must be thinking, "I wish I was also a king."

So, experiencing someone's rich hospitality may be good for some time, but *becoming* that king is a different matter. Enjoying the divine experiences in meditation is one thing, but becoming Divine is yet another matter. And that's what we are trying to inculcate through Pranahuti. When the source of Pranahuti is descending into our hearts, it is beckoning us, it is calling us.

We can all become divine, like the Source, always flowing, giving and giving. And what is there to give? It's only love. God is love. Distributing God means distributing love.

Thank you.

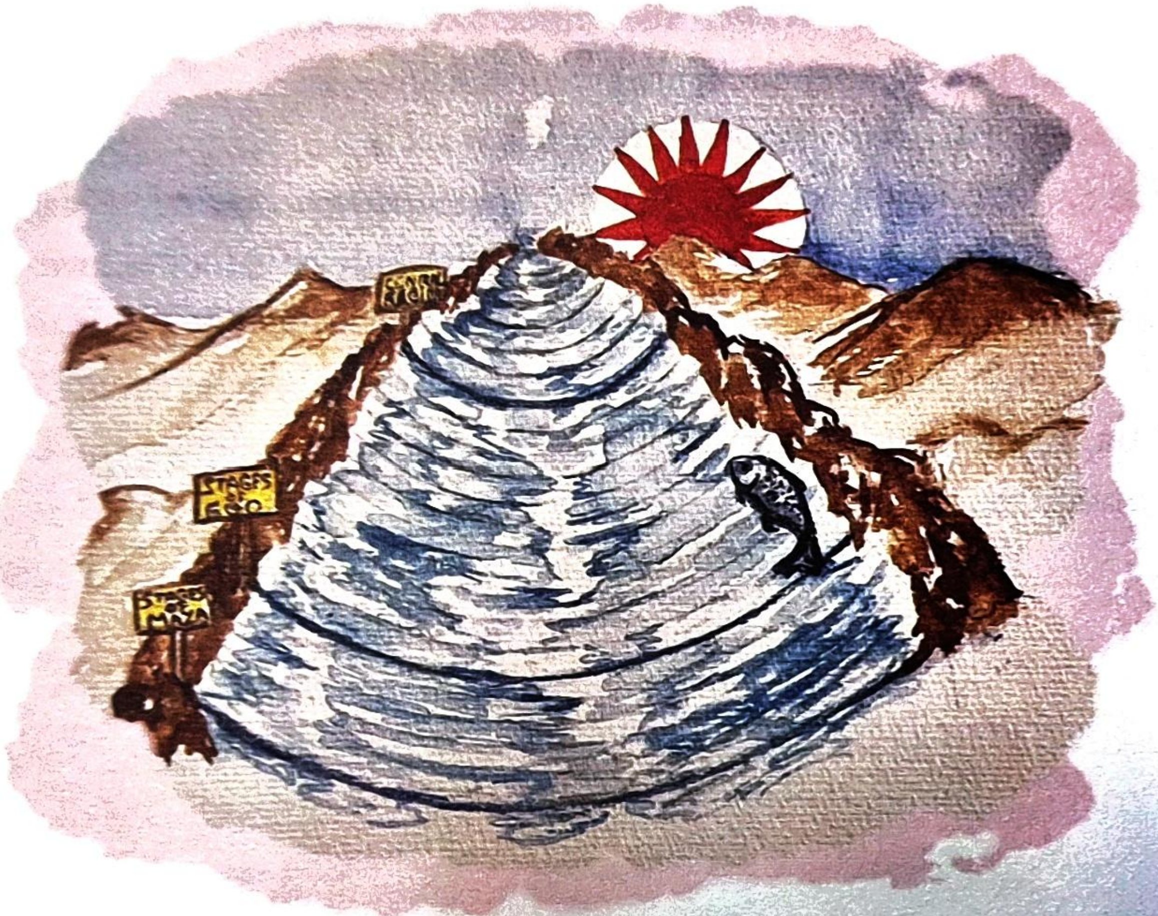


Daaji (Kamlesh Patel)

Daaji is the Heartfulness Guide. He is an innovator and researcher, equally at home in the fields of spirituality, science, and the evolution of consciousness. He has taken our understanding of human potential to a new level.

Our Journey to the Center

Alain Desvigne


STAGES OF EGO
STAGES OF MAYA

Journey to the Center of the Earth

I have always been mesmerized, since my early childhood, by the story of *Journey to the Center of the Earth* written by French novelist Jules Verne. A team of explorers pioneer into the unknown to reach the center of the Earth through numerous trackless labyrinths, steaming caves, perilous jungles inhabited by monstrous flesh-eating dimetrodons and giant chameleons. It also has breathtaking landscapes, including the famous mammoth mushroom forest, the stratum of cinnabar, and the underground ocean with the permanent Aurora giving light. But the climax of this powerful story is when the reader discovers that this travel is, in fact, a journey back in time.

A spiritual seeker cannot avoid the analogy of this story with their own spiritual journey. Indeed, they are also a spiritual explorer who has decided to venture into the world of the inner Self. Of course, at least in our spiritual tradition, there is no need to escape civilization to undertake this journey. On the contrary, it can take place right where we stand, whenever we decide to go ahead. But while we do not face giant chameleons, we do face many dangers, including the risk of getting drowned in one of the most blissful spiritual conditions along the way.

Although our inner journey is similarly mysterious and filled with so many unexpected events and experiences, is the final destination as much unknown to us as is the case for our team of adventurers in this famous novel of Jules Verne?

Going back home

One of my most intensive traveling periods was when I relocated to Budapest, Hungary, with my wife and our two young children in 2003. We only stayed three years but I was traveling nearly eighty per cent of my time across all the CIS countries. I could combine business travels during the week with Mission work over the weekends. So I was rarely home. Back then, I was always happy to leave home and travel to meet new people, discover new places and cultures, and also to be able to combine my job with a certain level of contribution to the development of our movement in this part of the world.

But I was even more happy to come back after fifteen to twenty days of traveling, sometimes even more, to share with my family all the treasures I brought back: souvenirs, pictures, and food of course but even more so, my discoveries and experiences, as well as the spiritual food I had received during all the amazing seminars in some of the most remote places one can imagine, and the incredible meetings that had taken place in these uncharted territories. There was always so much joy in being back home and sharing collectively what had happened over my periods of absence. And my heart was singing as I was receiving even more from my children and my wife by simply feeling their joy and by all of us together celebrating these moments of reunion.

Our "home" is always what our heart truly connects with because it is where we feel we belong. In the physical world, our home is associated with where we live, alone or with our family. In the spiritual world, it is a different story... We will explore this further later on in this article because salmon have something important to teach us first!

Our sister and brother salmon

Salmon are considered "anadromous," which means they swim upstream to spawn. They are born in freshwater, where they spend a few months to a few years (depending on the species) before moving out to the ocean.

After several years wandering over huge distances in the ocean, salmon return to the same rivers where they were spawned and swim up the rivers until they reach the very spawning ground that was their original birthplace. The word salmon actually comes from the Latin word *salmo* or *salire*, which means "to leap"!

Scientists believe that salmon navigate by using the Earth's magnetic field like a compass. When they find the river they came from, they start using their sense of smell to find their way back to their home stream. Indeed, they build their "smell memory-bank" when they start migrating to the ocean as young fish.

Are we spiritual seekers that different from salmon? We left our native place to wander and explore the incredible diversity of this manifested world. But like any adventurer, sooner or later the inner call to head back is whispering until it becomes so loud that it cannot be ignored anymore. We know it is time to undertake our own inner journey back home, very much like our sister and brother salmon. When does this feeling kick in? Well, it varies very much from one explorer to another, depending on his individual feeling of fulfillment or exhaustion.

But we are facing a major challenge in this endeavor in contrast to our dear salmon family: we have completely forgotten home! We suffer from some form of spiritual amnesia. It seems the GPS location and even the fragrance of the original abode have been completely erased from our internal hardware. We went so far and so deep into the ocean of creation that we are not able to remember home.

We went so far and so deep into the ocean of creation that we are not able to remember home.

On one hand, this memory loss that we suffer from is a protection as we land in a new life without the conscious burden of our past actions and impacts on others, as well as on our environment. But on the other hand, it is a curse as we have no clue where to start, which path to take, where to find it and we even have our own doubts whether we will be able to recognize home!

Recognizing home

Now something happens for many "bravehearts" who "take the risk" of starting meditation on the heart, in the system of Heartfulness: often in the very first session or sessions, one has the feeling of "coming home" again. This does not mean we are able to fully remember home, but our true self is able to intuitively recognize the fragrance of home.

This is why spiritual seekers who are initiated into this system, also called Sahaj Marg, usually express the same thing in different words: "Finally I have found home," or "Now I have found my path," or "Finally I have found my family."

From my personal observation, this moment of epiphany takes place because the heart starts experiencing Pranahuti, also known as yogic Transmission. The Transmission activates the memory of our original home while awakening the craving to head back at the same time. This is also why sometimes, even though we may start Heartfulness yogic practices for other reasons, such as mental health or stress management, we still experience such moments of epiphany at some stage. Yogic Transmission seems to act as a magnifier of our feelings and perceptual capacity at the same time as becoming an amplifier of our inner longing to go back home.

Indeed, the inner restlessness only grows with increasing doses of Transmission and the growing "magnetic" field generated by Pranahuti becomes a "carrier" as a result. Transmission also ensures

Yogic Transmission seems to act as a magnifier of our feelings and perceptual capacity at the same time as becoming an amplifier of our inner longing to go back home.

we stay on track because as we travel back home, many pitfalls await us!

And once more, these pitfalls consist even more of the "breathtaking landscapes" than of the "flesh-eating dimetrodons," to use the previous analogy.

There is another story from Greek mythology that is very relevant in this context to further understanding the role of Transmission. Ariadne was a Cretan princess and the daughter of King Minos of Crete. He put Ariadne in charge of the labyrinth where sacrifices were made as part of reparations either to Poseidon or Athena, depending on the version of the myth. One year, the sacrificial party included Theseus, the son of King Aegeus. Ariadne fell in love with him at first sight and provided him with a ball of string (the famous "Ariadne's string") so that he could retrace his way out of the labyrinth. Yogic Transmission acts very much like that ball of string for us to use in order to exit the meanderings of the labyrinth of creation.

As we are connecting ourselves more and more to the core of our being, to the center of our existence, through the heart, thanks to our yogic ball of string, every meditation becomes an act of remembrance of the original home. The intensity of the remembrance also develops our capacity to receive more and more of the nectar of Pranahuti, which carries us in our endeavor to reach the shores of our original birthplace. The ever-increasing intensity of our remembrance is the key because the current, life force or Nature, whatever we want to call it, is very powerful.

We are riding the wave of creation backward and going against the current is so counter-intuitive that we can give in to the stream of creation that is ever expanding...

Beyond Pranahuti

Now, as we experience yogic Transmission, we come to realize sooner or later that the source of Transmission is also the source of the light that we meditate upon. Our association with the Master starts like any business venture: we begin with a first deal with him. And that is to simply accept the idea that the source of light resides within the garden of our heart. As we progress in our association with the Master, we accept the formation of a partnership. It may start with a contractual relationship, but it always ends up being a Joint Venture (a "JV") where both parties bring their best to the table so that a perfect complementarity settles in and contributes to making a successful JV. To me, the Master acts as an "active silent partner" in the JV, inspiring and guiding us from within, not only consciously in the silence of our meditation and of our actions conducted in a meditative state as a result of it, but also through our subconscious mind, making us even believe that the clarity in our decision-making is a result of our own progress. But this happens only when and if we wish it, since he completely respects our free will, always.

Eventually, when the JV becomes really successful—and this means we recognize that the Master is actually the reason for our collective success—the natural next step is a "merger by absorption." In business terms, this is when an entity transfers all assets, rights, and obligations to another entity, in return for compensation in the form of shares in the acquiring entity. In spiritual terms, this is when we surrender to him, craving not for more doses of Transmission anymore but for him alone.

The key to a successful journey back home

Every system has a center of gravity. Let's look at a baby for instance. As a baby grows, their balance gets affected too. Indeed, babies are top-heavy, so their center of gravity is just under their armpits as infants. As they grow, their center of gravity moves to their hips and pelvis, which allows them to develop balance. Step by step, the child learns to gain balance and control over gravity. Once the child is able to master their center of gravity, walking becomes automatic.

As spiritual babies, we need to do the same: we need to learn to deal with our inner center of gravity. We need to learn to master the gravitational pull of our inner complexities and impurities and the very same principle applies here too: we need to find our center of gravity and focus on it. For the entrepreneur, for instance, his business venture is his center of attention and field of action.

We need to learn to master the gravitational pull of our inner complexities and impurities and the very same principle applies here too: we need to find our center of gravity and focus on it.

The magnetic power of the manifested world is needed for the travelers who are on their journey to experience creation. And the mind is therefore constantly naturally focused outward. It is pulled by the force of life, and the center of gravity of these travelers is thus the manifested world.

Now for intrepreneurs, for example, spiritual entrepreneurs, the mind needs to become itself a magnet. And we need to learn to direct the magnet toward the center of our existence so that the resulting magnetic field becomes so strong that we can no longer deviate from our trajectory.

Whatever happens around us in the manifested world as well as within us does not generate any vacillation in the mind, nor any spinning, and our journey is thus fully secured to its final destination.

And how to transform the mind into a magnet that is directed towards the Center? It is the combination of Pranahuti and a sincere practice so that the act of remembrance of our original home fills our inner space completely.

Whatever happens around us in the manifested world as well as within us does not generate any vacillation in the mind, nor any spinning, and our journey is thus fully secured to its final destination.

But there is an easier approach to the Center. Indeed, for a sincere and devoted abhyasi, the Master becomes his or her own Center. This is beautifully expressed in the following correspondence between an abhyasi and Master several years ago:

"Your endeavour should be in… making the mind remain fully focused on the Center. Since the Center remains Unmanifested, we rely upon the Heart, which is the manifested principle of Unmanifested God. OR remain fully focused on the Great Master whom we love so dearly. The latter is a better and easier approach." (Daaji)

There are unfortunately many misconceptions and misunderstandings of what "the Master" truly is in our yogic tradition. I will always remember Daaji's first trip to Europe as the appointed successor of our then still-living Master, Parthasarathi Rajagopalachari, also known affectionately as Chariji, sometime between May and June 2012. When we returned to Gayathri in Chennai at the end of the trip, Chariji was longing to hear our feedback about the European tour since he had not been there. He paid attention to every detail of what we each shared with him and then concluded with the following: "There is only one Master. He just puts on a different costume based on the needs of the current time."

I have reached two main conclusions as a result of my association over the years with both living Masters.

Here is the first one: there is only one home! Whether I am sitting in my house in Valbonne, France, connecting with my Center within, or whether I am walking in Kanha, India, side by side with Daaji, the current living Master, or whether I am recollecting cherished moments with Chariji in Vrads Sande, Denmark, during winter when the landscape was covered with a mantle of snow, or whether I'm remembering praying with all my heart to God, as my maker and keeper of this whole Universe that my little bird would not pass away when I was seven years old, the essence of these experiences is always the same. They all converge toward the one and only Center of my existence, my one and only God, my one and only eternal Master, and that is my one and only home.

And here is the second one: my Master is the bridge between the known and the unknown, as well as between the manifest and the unmanifest world or, in other words, between the creation and the point of origin.

And the more time that passes by, the more he keeps eluding me. This can be uncomfortable as every point of reference is vanishing, but one may only pray that this is hopefully the path to unbecoming, to reaching home within his lifetime...

Alain Desvigne

Alain is a co-founder and CEO of Amarenco, a leading multi-geography Independent Power Producer focusing on solar, agrisolar and energy storage infrastructures.

His 25 year career has been centerd on international development and investment in water and low carbon energy infrastructure.

He had a track record of over 5 bn EUR of capital deployed and the completion of over 3 GW of large scale solar and wind projects before co-founding Amarenco.

Previously, he was a board member of Solon, a General Manager of Samsung C&T Green Energy Division (worked 4 years in Korea, Seoul with Samsung. First member of the Samsung Global Strategy Group (GSG), including management committee member, and then General Manager at the Green Energy Division, reporting to SPV Ki—Jung Kim) and worked as a Business Unit Director of one of Engie water portfolio companies.

He has an MBA from INSEAD (2007 Graduation) and a Master's degree in Water & Environmental Sciences from ENGEES (1998 graduation).

He has been a Heartfulness meditation practitioner and trainer for 30 years. His personal lifetime purpose is to reconcile capitalism with inner and outer ecology.

Experiencing Kanha

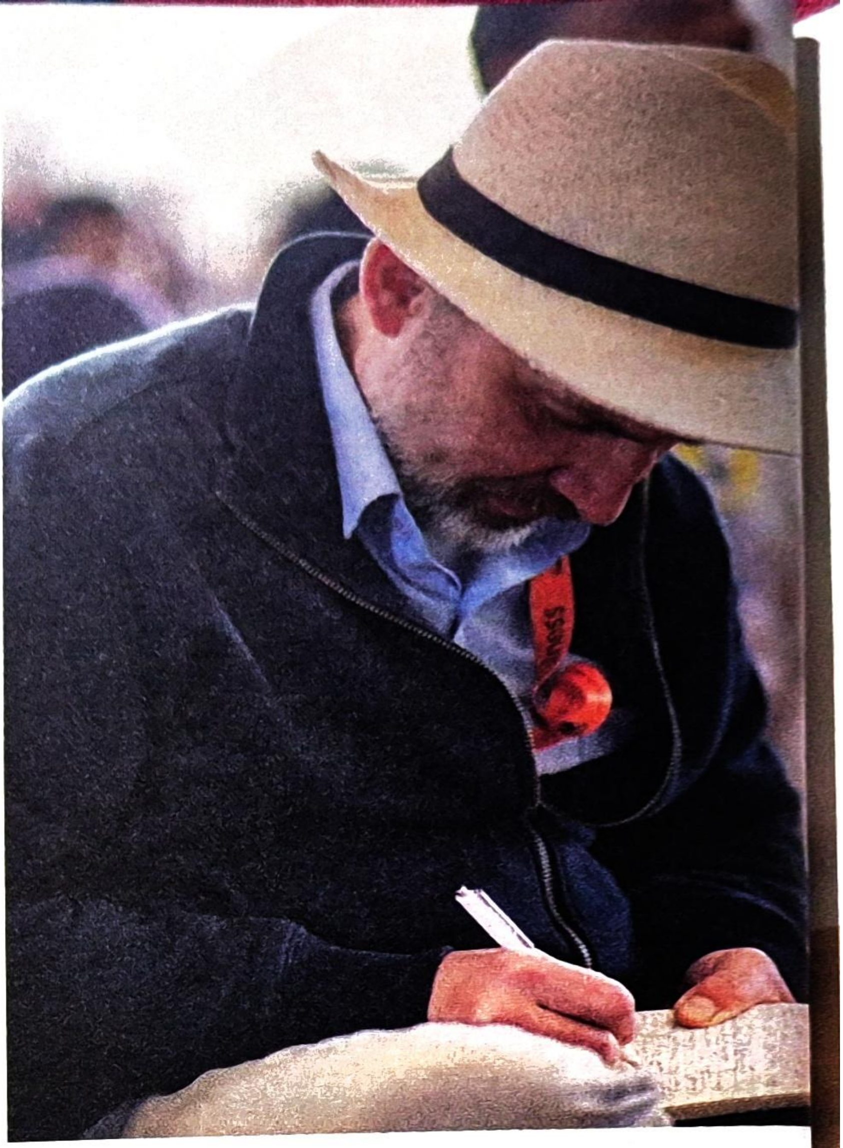
(at the European, African, and CIS Countries Seminar, 2023 and the 150th Birth Anniversary of Lalaji Maharaj)

Noelle Thompson

Here at Kanha Shanti Vanam, described on the Heartfulness website as "an oasis of peace and oneness," it becomes clear that we are living inside a delicate ecosystem which we ourselves are part of and contribute to every day. Babuji described Kanha as being "charged with vibrations, capable of working wonders" and these wonders can be felt and seen in many ways from the very subtle and intricate to larger, lasting changes in our condition as we settle into the Kanha way.

There is the practical side of what being in Kanha generously offers our well-being, not just by engaging in the physical yoga programs on offer or exploring the many and varied healing approaches at the Wellness Center: Heartfulness Polarity, Quantum Therapy, and Ayurveda to name a few, but even the more basic, everyday aspects such as walking around the Meditation Hall. Doing this, even for a few minutes, seems to bring us in tune with ourselves, and the part we play within the greater environment.

In addition to the spiritual program, if you come in need of exercise and to improve your health, the whole setup of the ashram supports that. Every day you will need to walk long distances. The feet begin to open and release into a more natural state once they are freed from wearing constricting shoes. The bones settle into a comfortable and natural alignment after walking the marble floor of the vast meditation hall, the dormitories, and dining hall on a regular basis. We get our needs met just naturally, by coming back



"Spiritual happiness is nothing but steadiness, settling, and peace."

I remember a much-referred to quote from Chariji about living alongside our sisters and brothers at bhandaras, being like potatoes in a sack and that we bump up against each other and knock the sharp edges off. At Kanha, everything begins to settle once you have arrived and navigated the difficult first twenty-four hours. Finding out where your bed will be for the next few days, who your neighbors are, and settling into the new way of being, dealing with hot or cold showers, many people at once in the bathroom space, etc. However, once the bhandara is underway everything begins to fall into place in the intricate ecosystem we are living within, and by the end of our stay we are all simply integrated with each other, in a fascinating and easy sisterhood/brotherhood squeezing into the small available space to all use the bathroom sinks at night-time, without causing a disturbance or feeling any kind of discomfort. By now everything has fallen away and we have "relaxed all efforts" and, leaving the last word to Lalaji, I am reminded of a quote that sums it up:

"Spiritual happiness is nothing but steadiness, settling, and peace."

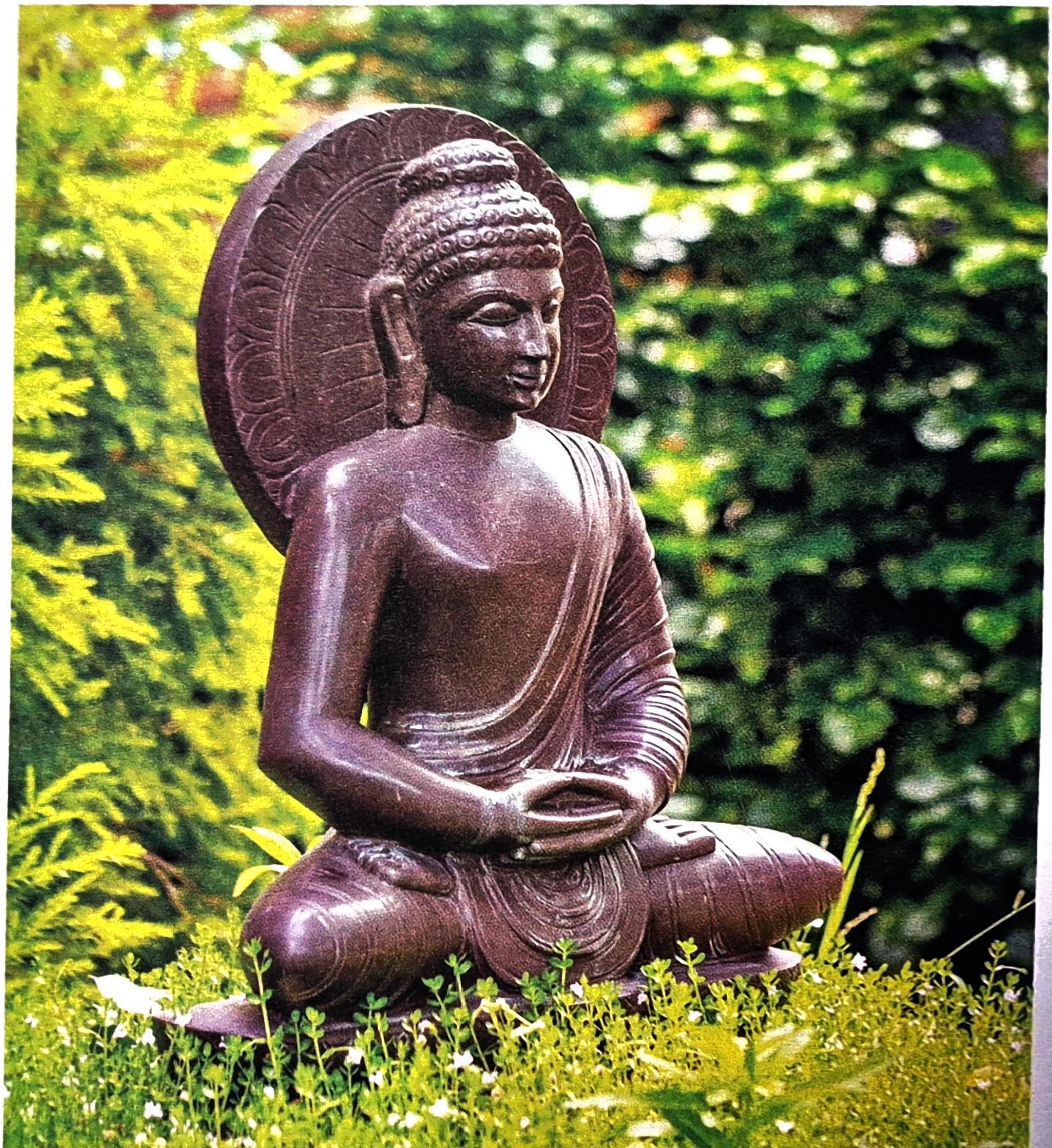
Noelle Thompson

Noelle began her Heartfulness journey in Broomlee, Scotland, in Summer 2000. She teaches Voice and Physical Theatre on an Acting and Creative Performance Practice Undergraduate Degree course in the UK. In 2010 she trained in Alexander Technique, a system of unlearning unhelpful habits relating to the physical "Use of the Self" to move towards more spaciousness, physical freedom and mechanical advantage when moving and speaking.

In 2022 she completed her training in the "Dances of Universal Peace," a sacred dance practice from the Sufi tradition that embraces many world religions. She is currently researching the role of walking as part of a spiritual path and how this might relate to students of voice and physical theater on performer training courses.

AUM

Hitesh Dayaljee



We arrived at Kanha Shanti Vanam on January 16, 2023, all excited and happy. At my core I know and feel that Kanha is my true home. Our seminar was starting in a few days time and we had not received any schedule or plan for the days ahead. Daaji soon announced that the theme for the African, European, and CIS countries seminar was: "Human to Humane to Divine." Brother Krishna (Regional Facilitator for Africa) also spoke to us on a few occasions and asked us to consider submitting articles on the theme. With this thought in mind I intended to submit accordingly. I gave attention to my intentions during meditation; during my free time I was thinking/brooding over this subject. On the morning of January 25, after spending time and having breakfast with my friend Ricky Pillay, I returned to my dorm. I needed to take a nap so as to absorb and digest the intense Transmission offered in this sacred land, Kanha Shanti Vanam.

While lying down on my bunk bed, my attention was on the theme. I prayed to Daaji after giving intense attention to the subject.

My thoughts were as follows: I have taken millions of births to reach this point in my spiritual journey. After taking three

I have taken millions of births to reach this point in my spiritual journey.

introductory sittings, our *yatra*, or spiritual journey begins: the journey of being human. Truly speaking, human life is not an easy one, being catastrophic for many. Being a seeker, I was blessed to find and follow the Heartfulness practice because of my parents. The teaching and practice of Heartfulness is basically evolution from human to humane and finally to divine. To transcend the Heart Region and become human, we have to overcome our negative mental, emotional, and social tendencies. We move from desire to contentment (at Point One), from restlessness to calmness (Point Two), from passion to compassion (Point Three), from fear to courage (Point Four), and from confusion to clarity (Point Five). All this can be achieved through putting our attention behind our intentions and doing our prescibed abhyas, or spiritual practice. Doing our abhyas diligently means the following practices: Meditation, Cleaning, Bedtime Prayer, Universal Prayer, Constant Remembrance, Point A Meditation, and Point B Cleaning.

Have we now become human? I don't know. But there is still more we must do—to cultivate kindness, to watch our actions and live a *sattvic* life, a simple life, one that is conducive to our Heartfulness abhyas. We can take it further by avoiding alcohol and drugs, following a vegetarian diet, thereby respecting animal life. Ultimately we are permitted to do right; there is only room for right action.

Social media can also have a detrimental effect on us, but our heart will guide us on what is permissible and what is not.

The journey of becoming humane starts as we enter the Mind Region. The workings of the ego intensify and have to be sublimated. Simultaneously the spiritual master starts to change/alter our DNA so we may enter higher stages.

By the time we arrive at the Ninth point, which is incidentally my favorite point on which to meditate or to sit at, in the Yatra Garden in Kanha. It is at this point where Hanuman kneels with love, humility, and complete devotion in front of his master Lord Ram and Mother Sita. I feel that it is at this stage here that we have become humane.

By the time we arrive at the Ninth point, which is incidentally my favorite point on which to meditate or to sit at, in the Yatra Garden in Kanha. It is at this point where Hanuman kneels with love, humility, and complete devotion in front of his master Lord Ram and Mother Sita. I feel that it is at this stage here that we have become humane.

When I look at Daaji sitting on stage (and I see him more clearly on the screen), I can see the moisture in his eyes but I never see that moisture forming into tears. I don't know much about being divine, I feel that when we are in his remembrance in every second of every moment in time, not a moment passes without being in his remembrance, then we have become divine, then we have moved "from human to humane to divine;" then I have become worthy of being a speck of dust on his feet. Then I have become fully human.

"To err is human, to forgive divine." Every act of unkindness must be forgiven. While it is easier said than done, I realize personally it lightens the burden and pain we feel and helps us move towards the Master. The bedtime prayer helps us on our journey from human to humane to divine.

I am fortunate: I still have both my biological parents; through them I received a human form. To serve them, to love them, to care for them is human; watching them suffer in their old age causes me a lot of heartache, this makes me humane, receiving their unconditional love makes me divine. Their every prayer for me reaches Daaji's cosmic heart and causes moisture in his eternal eyes. This is truly the summation of "from Human to Humane to Divine."

This article is from my heart to yours.
Hitesh Dayaljee (from Benoni, South Africa)
Kanha Shanti Vanam
January 30, 2023

Hitesh Dayaljee

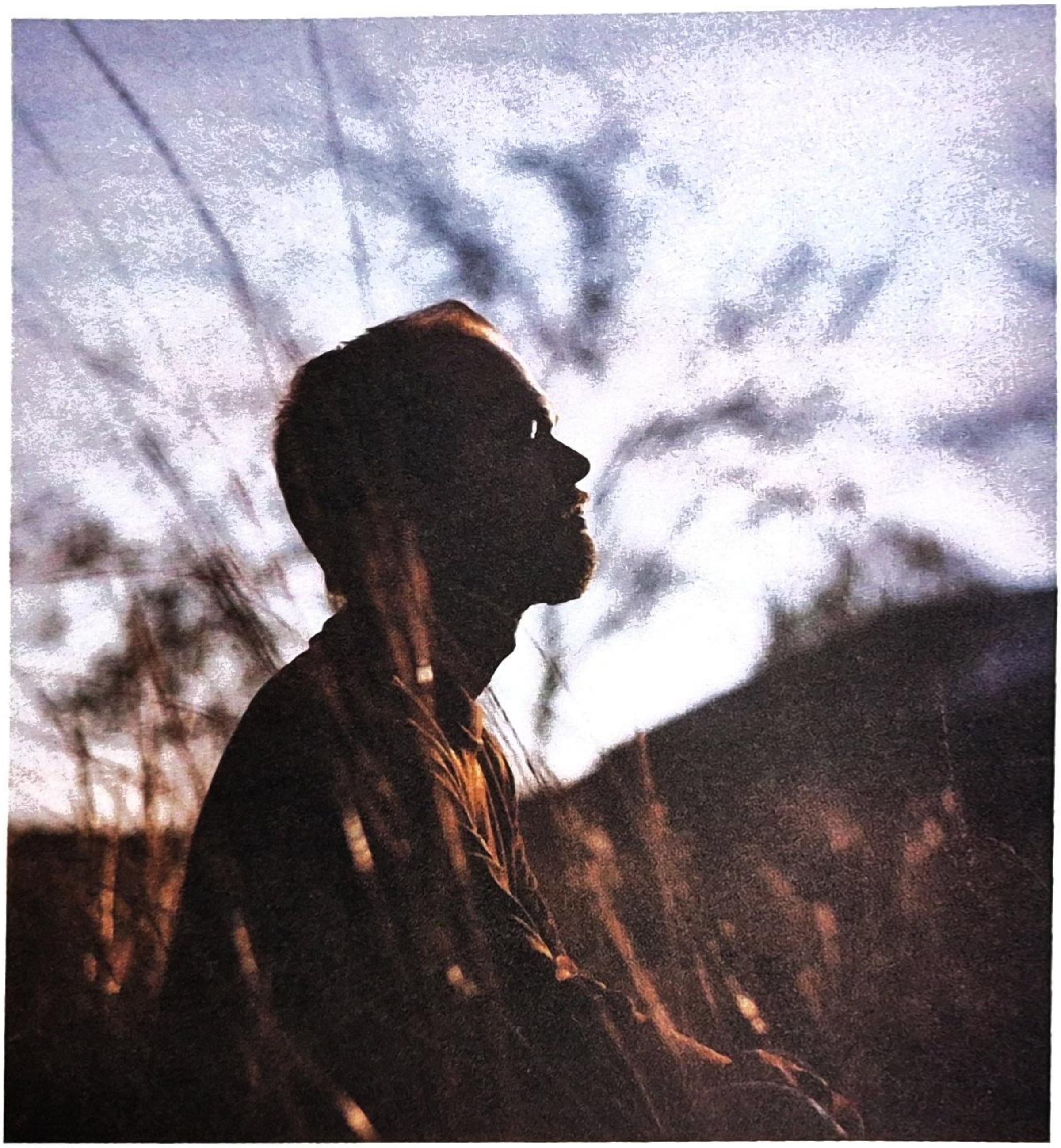
I took my first three sittings in the year 1992. Narendra Bhura who is presently living in Kanha gave me my first sittings. Both my parents are following Heartfulness for approximately 40 years. When my father (Dayaljee Mavjee) was chatting to Chariji Maharaj, Charji told him three generations of the Mavjee family would follow Sahaj Marg.

Following Heartfulness is a way of life for me and I make it a point to visit Kanha at least once a year if possible. My spiritual guide and teacher, Daaji, is a vital part of my life.

From Human to Humane to Divine

A Personal Journey

Ricky Pillay



Ricky Pillay from Johannesburg, South Africa, recalls his time spent with Daaji, the current global guide of Heartfulness, over the years he lived in South Africa. To Ricky, Daaji is the epitome of evolved human consciousness.

I started practicing Heartfulness approximately thirty-three years ago. Brother Sarnadji visited Johannesburg during the year 1990. A friend who shared a common interest in music and spirituality asked me to meet Sarnadji.

Meeting brother Sarnadji

I will never forget my first encounter with Sarnadji. I entered the room and brother Khoosal Khanjee (affectionately known as Dada) and Sarnadji were having a conversation about the cosmos. I was briefly introduced to both of them and sat on a chair between them. The topic of conversation was too vast for me to understand, and suddenly Dada asked me humorously if I wanted to know about God, and I said "Yes."

I was then sent to the meditation room to start my first three meditation sittings with Sarnadji. The first sitting was so beautiful and deep that I could not believe that something as beautiful as this actually existed.

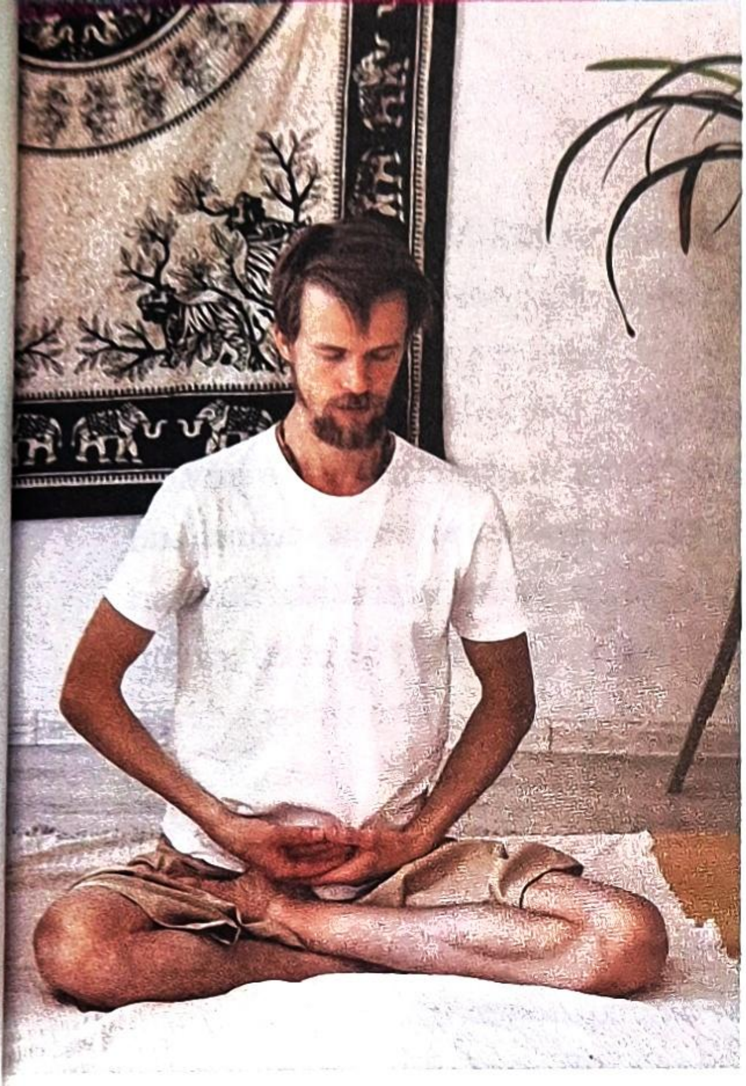
> The first sitting was so beautiful and deep that I could not believe that something as beautiful as this actually existed.

It was like a newer, divine condition was created within me, and I felt this inner transformation taking place almost transforming me from "Human to Humane to Divine." When driving back home, I was in a different world. I later learned that Sarnadji was known to be a very highly evolved preceptor. His demeanor and personality were very similar to that of Babuji. Unfortunately, I never met Babuji.

The subsequent two sittings felt very similar, and after the final sitting, Sarnadji gifted me the book *Truth Eternal*. When I went home and opened the book to read, a beautiful fragrance came out of the book, coupled with Transmission. It was truly a divine experience. No words can express what I felt.

The effects of the meditation lasted for days

Chariji, the third global guide of Heartfulness, visited Johannesburg, South Africa, for the first time in 1991. He was accompanied by Daaji, who is now the global guide of Heartfulness, and several European abhyasis. I remember Chariji giving a talk on "Nothingness." The talk was quite scientific and I was lost in his words. Honestly, I did not understand the talk but rather felt it. The feeling and Transmission during the talk were so



The sittings I experienced were so deep and divine that I used to feel these divine states for days.

beautiful that no words could describe it. Perhaps I could attribute it to a divine experience. In those days, we did not have an ashram. We rented out the Patidar Hall in an Indian area called Lenasia in South Africa. All talks and meditation sessions were conducted there. The sittings I experienced were so deep and divine that I used to feel these divine states for days.

When Chariji left for India, I felt very sick and somehow lost my condition. I remember him saying that we should not be attached to any condition. I felt he had given me a taste of his Divinity, which, however, was not the goal, and now I needed to work towards the real goal. He also told me that "... consistency is a virtue of a fool. We need to be progressive." Chariji visited South Africa for the first time in 1991 and thereafter in 1994 and 1997.

He inaugurated the Lenasia Ashram in 1997. When I was 28, he made me a preceptor.

There is one divine experience I would like to share. In 1994, when the ashram ground in Lenasia was to be inaugurated, we were all seated on the bare ground. Chariji just looked up for a second, and a fine drizzle began to fall down, and he smiled and said, "Showers of blessing."

My visit to Manapakkam

Honestly, those conditions that I initially experienced were hard to acquire again until my first visit to Manapakkam Ashram in 1994 in Chennai. My time at Manapakkam was divine. My consciousness was transported into a different world many times. All I can say is that the experiences were divine. In 1999, during the centenary celebration and inauguration of the Manapakkam Ashram, I got married. I was blessed to have gotten married on April 30, Babuji's birthday. It was the most joyful and blissful day because my marriage was solemnized by Chariji.

My first visit to Kanha Ashram

I visited Kanha Shanti Vanam for the first time in January, 2023, for the African, CIS countries, and European seminar and 150th birth anniversary celebrations of our Adi-guru (first guru), Lalaji Maharaj. Spending almost three weeks at this beautiful ashram, I was wonderstruck by its beauty and divinity. Every meditation was so different and beautiful. It brought back feelings of my earlier experiences in meditation. It was also the first time I met Daaji as the living Master. I met him physically and he wished me a happy birthday and gave me prasad, or blessed food. It was really a happy, joyful moment meeting Daaji again after many years. He knew me very well because he was the Regional Facilitator of Africa, and at that time I was the secretary of the South African mission. I was fortunate to have Daaji stay at my home during those years and we traveled to Botswana and within South Africa together. We also spent time traveling together to Babuji's birth anniversary celebrations in Moscow in 2008.

Living in the present moment in Kanha

The Kanha experience for me was truly divine. I lost track of space and time. It was like living in the present moment. The Yatra Garden, the attention to detail, the greenery, and the beauty of the ashram is so divine and unbelievable. It's really a wonder to see how the divine work of these Masters unfolds in such a short time. It's impossible under normal circumstances to witness such a giant project develop in such a short span of time. Daaji's divine vision is far ahead of his time, perhaps something I won't be able to comprehend. My admiration and respect for Daaji just escalated many folds when I visited Kanha Shanti Vanam. The selection of musicians and music was so beautiful and at times propelled me into deeper states of meditation. Everything was so perfectly orchestrated, a divine plan carried forward by Daaji.

Daaji represents for me what I should aspire to become

So, sisters and brothers, this is the unique transformation I have personally witnessed and observed in Daaji. I met Daaji for the first time in 1991 when we knew him as Kamlesh Patel, the abhyasi. Through his relentless service, dedication, and love for Babuji and Chariji, we all have witnessed him transform himself from a person with human qualities to a person with humane qualities and eventually to a Master with divine attributes. In essence, Daaji represents for me what I should aspire toward. He is an example of what I ought to be. Having known him from then to now is a wonder. Actually, it's a divine wonder.

In Daaji's book *Yearning of the Heart*, Volume 1, he says, (p. 219) "Sahaj Marg is all about creating, re-creating a newer and newer personality out of our past self. Hopefully, a better and better individual will emerge out of us. This transformation has to be pushed from within. It works best when the inner inspiration guides us to transform ourselves and recreate our being so that it remains in resonance with our Maker."

"A better and better individual will emerge out of us. This transformation has to be pushed from within. It works best when the inner inspiration guides us to transform ourselves and recreate our being so that it remains in resonance with our Maker."

Ricky Pillay

Ricky Pillay is the CEO of ibusinessnetworking, a business networking and media company. He currently resides in Johannesburg, South Africa. He has been practicing Heartfulness for three decades and first met Daaji when he accompanied Chariji to South Africa in 1991. It has been a challenging, yet amazing spiritual journey for him. He found that being in Kanha is like truly living in the present moment.

Spinning Words and Worlds

Rosalind Pearmain

Rosalind Pearmain reflects on the writings of our Heartfulness teachers and shares how volunteering in her local library offers many opportunities to encounter the mysteries of human consciousness that are reflected in the form of novels.

Babuji writes:

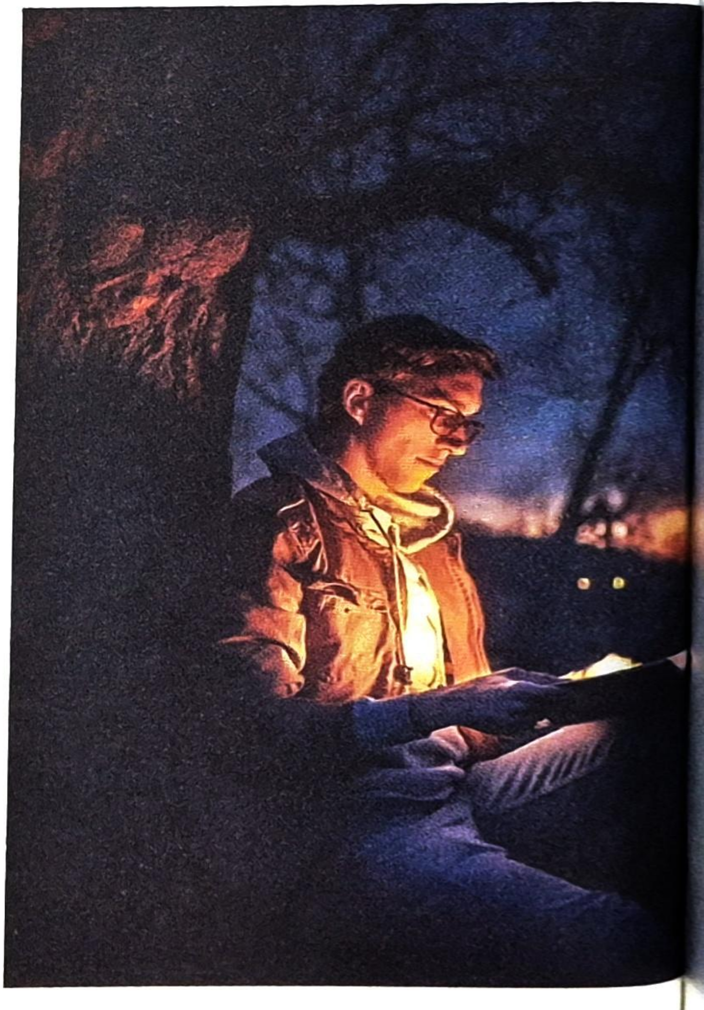
> The only thing in existence, before creation came into existence, was Divinity in the original state, and everything, in essence form, was merged in it. The process of manifestation started with the kshobh, which stirred up a churning movement in the sphere of the latent motion. Activity revived and with it the force got enlivened and started its action towards manifestation. This line of action, though in perfect consonance with Divinity, appeared in its outer aspects to be somewhat different from it, since it had taken another course, aiming at manifestation. It may for that reason be denoted as the "line of humanity" because of its close association with the formation of humankind.
>
> Both the lines are now in action, the Divinity and the humanity, running side by side, parallel to each other…
>
> …The actions went on multiplying, and man along with everything else began to assume grosser and grosser form. Everything in the composition of man falls under the class of humanity, with Divinity at the root of all and everything. It is for this reason that they say that God is within man and the same view is held by almost all religionists. Thus our

ultimate purpose can be served only when we keep pace with Divinity and link it with our line of humanity…

...All that we have now to do is to bring them again into their original state or in other words to restore them to a state of poise and tranquillity so as to keep its link with Divinity. The only way to accomplish it is by introducing into them proper moderation and we do the same in Sahaj Marg.

This is the secret of nature which I have exposed herein, in order to bring people to a full understanding of the real meaning of complete Divinization of man. (*Sahaj Marg Philosophy*)

In every book there is a world that has been created by human consciousness and conveyed in such a way that others can journey in this world too.



The idea of Divinity, Divinization or realizing the Divine within, is often hard for human beings to believe or to have hope about. As Charles Tart, an early researcher in states of consciousness, once said "We know a lot about endarkenment but not very much about enlightenment."

During the passage of our lives, if we are fortunate, we are given many glimpses that intimate an original impulse underlying creation. We can get a taste of what it might mean through qualities that point to a pristine and multidimensional realm: the unfolding of life cycles, births and deaths, sunsets and sunrises; a sense of harmony and balance, creativity, beauty in all its forms, music and color, the generosity of nature and the love and sweetness that we can feel in each other and in our children, and the heroic and inspiring selflessness of many unassuming and humble beings on this Earth. Yet somehow something deeper in our core may call to us across time and space to stir a vast longing—without form, only known as an intensity within.

At the moment, especially, we are faced with tragedies and horrors on a vast scale alongside reactions that do not seem human or even humane at times. Looking into the mirror of our current times, it can be hard to feel inspired and uplifted by us as humanity—as spiritual souls living human lives. It is even hard to know what is true, what can be discerned from our own integrity and common sense through the filters of screens, visual artifice and marketing or "public relations."

Inspired by the worlds conjured up by human consciousness as books

In the last year, I have taken up a very small voluntary job in the local public library—just shelving books. I find it very moving and awesome in unexpected ways.

Firstly, it is totally extraordinary that there are just so many, many books, so many novels. I see that they are often, long, complex, deeply involving, skilled, elaborated bodies of thought, feeling, and imagination. Also, there are just so many gifted writers who keep writing scores of books during their lives. It must be recognized too, that popular writers may also be supported by ghost teams who write for them year after year.. Think how much effort goes into even one book—and some writers do fill shelves and shelves. It reminds me of the image in Herman Hesse's novel, *Steppenwolf.* The hero finds a corridor with doors. Behind each door there is a different world. In the same way, in every book there is a world that has been created by human consciousness and conveyed in such a way that others can journey in this world too…What an extraordinary gift we have been given as human beings to create worlds in this way. Moreover, we are able to enter a library space where all these conscious creations coexist.

They are used fully to explore the range of human possibilities. This local library has specific categories, in keeping with publishers, which are great reflectors of our human condition. One is called "Pure Indulgence." This is the domain of dreamlike lives where the protagonist escapes from their former existence and finds wonderful friendships, harmony, bliss, and sometimes romance in delightful homes in seaside villages and Mediterranean destinations looking after teashops, cafes, or craft galleries. In contrast, there are many other works that choose difficult historical moments, agonizing situations faced by refugees, or victims of crime, of war and abandonment, and offer some carefully researched opportunities for facilitating a humanly informed response; they offer a service in enabling readers to have more insight or empathy with and understanding of the characters. Yet I am continuously surprised by how very grim so many of the plotlines are. Some mirror real life situations. But many do not and are focused on what we think of as "the much darker" side of humanness. There is also a category called Cosy Crime where the detectives or the settings have more charm and less than realistic plots, and somehow the crime is not seen as so bad!

The most popular books by very far, though, are those described as "thrillers" and the crime books. I am very curious about the predominant taste for the murderous, dark, vicious, and frightening stories and characters which are set in all parts of the world. Are we still struggling with understanding these aspects of ourselves and seek to know more? Have we given up on believing in our capacity for evolving or finding any salvation in a virtuous life? Or do we need to find some painful echoes and mirrors of our own traumatic life experiences or karmic journeys in these works? Sometimes, there are successful resolutions by the detectives and some order is restored in a chaotic and dangerous situation which can give hope and faith.

We human beings seem to have a perennial interest in either losing or finding ourselves in stories of other lives and existences. We are ever curious about humanness in present and past times as well as imagined future ones. Yet it is still extraordinary to consider the infinite appetite for more and more books and stories. Are we ever seeking to find the right story to explain ourselves, our existence, our emotions, our longings, or meeting an intense need to be entertained, distracted, lost?

We could ask the same questions about our relation to living life. Are we caught in repeating patterns and narratives, in books as we may be in life? Repeating our stories, our themes, our dramas endlessly through succeeding generations?

Then also, in another key, so inspiring and moving, are the hundreds and thousands of beautiful, thoughtful, interesting, and attractive books for children. They spread out along shelves on all topics—works of love and imagination and fun, but often remaining not so much seen. Even for babies and young children, even more resources are there. There is such hope and idealism cultivated in all of these, so much longing for children to discover passions for learning and discovery, to be inspired, so much hope for our future as human beings in fact.

Somehow, this library world offers a microcosm for our human condition between human, humane, and divine. From the original stir, described at the origins of creation, in this small world of books, is an illustration of the divine spark in human beings spinning and spinning more and stories, ideas and thoughts, and reactions. All the threads in our approach to life and meaning, are woven together with delusions and aspirations. A cosmic tapestry of complexity and density, tragedy and history, clarity and ignorance is fabricated.

How then do we begin to find our true source—to come back to our origin?

Sometimes our own metaphors and words obscure the way. Divinity is often portrayed in terms of light, dazzling light, far away from us and outside, like the Sun far away from Earth. And we use darkness as a way of describing activities that seem distant from the light or covered by clouds and wintry northern hemispheres as depicted in popular Scandi-noir TV detective series. We assume somehow we are outside something out of view, rather than feeling something deeply within our own being. We get fascinated by drama, by intensity, with escaping boredom and pain. It seems that we are capable of a such a vast, alive field of feeling awareness and response that can expand into the cosmos, but yet it can get caught inside the world of a book.

Is Divinity more to be felt, as Daaji's beautiful suggestions to touch and handle all creation animate and inanimate with tenderness? It can also be felt as warmth and softness. Warmth simply pervades—it is not outside or distant—it is immediate and each human being can easily emanate warmth and touch, even through their eyes melting in softness. Small, insignificant tones of voice express sometimes the deepest words between us. We feel things that are most meaningful about life and living and we know them through feeling.

The ability to care is the hallmark of the human, the touchstone of morality and the ground of holiness. Without the warmth of care, the world becomes a graveyard. In the kindness of care, the Divine comes alive in us. (*Divine Beauty*, John O'Donohoe, 2003, Bantam Books).

Within the environment of the library that is containing all the books I am touched by a dedicated and purposeful mission and kindness that the staff uphold. They offer new ideas, new suggestions, invitations to expand and discover, displays that serve current concerns. Books do celebrate the best in human beings—reflective understanding and thought, impulses to share and connect, to entertain, to inform and to inspire what is most valued in human life.

More than this, the library emanates an open and accepting space that encompasses everyone who comes—old and vulnerable, young and helpless; lonely people, stressed parents who can bring their babies to a rhyming singing session each week. Struggling adults, refugees are all offered, if they seek, discreet signposting resources to support, them with groups, food banks, advice, even hot drinks, mental health support, and language. I see the staff being kind and respectful to each person.

It is the divine spark within each heart that is emanating something of our shared source.

In the spiritual journey, we are practizing to dissolve all the layers we have spun round, to go beyond entertainment, escape, thought, delusion, and indulgence. We can feel drawn increasingly

In the spiritual journey, we are practizing to dissolve all the layers we have spun round, to go beyond entertainment, escape, thought, delusion, and indulgence.

downward to the center of the story without words or knowing. Through practice we are unwound and, with only the help of our guide, can become closer to the divine essence, to be plain and simple. Without words, but with more and more refined feeling, can we be drawn closer to what is in effect the only drama in the universe? The vast real presence of the beloved at the core of our own living creation.

"We exist through feeling, and through feeling only one day we will merge in the original Source." (*Complete Works of Ram Chandra*, Lalaji, Vol. 3)

Rosalind Pearmain

Ph.D., M.A., Dip.Ed., B.A. Hons

She has been practicing and sharing Heartfulness as a trainer for more than forty years. She was a course director for Integrative Psychotherapy training at Regents College, London, and teaches qualitative research to psychotherapy trainees and lives near Oxford, UK.

From Perception to Compassion to Sacrifice

Mankind's Natural Journey to Divinity

Bruna de Toni

Here we are: the most powerful and dominant animals on Earth. Though not the strongest nor the most natuarally adaptable ones, humans have the power to conquer all other living forms. And for that, we consider ourselves invincible. We might be right, but definitely to a limited extent.

Our ability of perception distinguishes us

Compared to other animals, we have a more developed brain. It gives us the ability to think and to feel, which gives us a sense of "perception." While it has been proved that other animal species also feel their surroundings and react accordingly, it is widely believed that humans taught themselves the ability to perceive as they evolved. In psychology, we study perception as a human faculty. It is the coming together of our capacity to feel, think, and analyze. Humans, being perception-based animals, are able to understand the environment, which helps them meet basic survival requirements—protection, procreation, and pleasure—in more sophisticated and efficient ways.

We can fairly consider ourselves a biological evolution in the natural development of the Earth. So, yes! What great animals we are!

Suffering brings the opportunity to change perspective

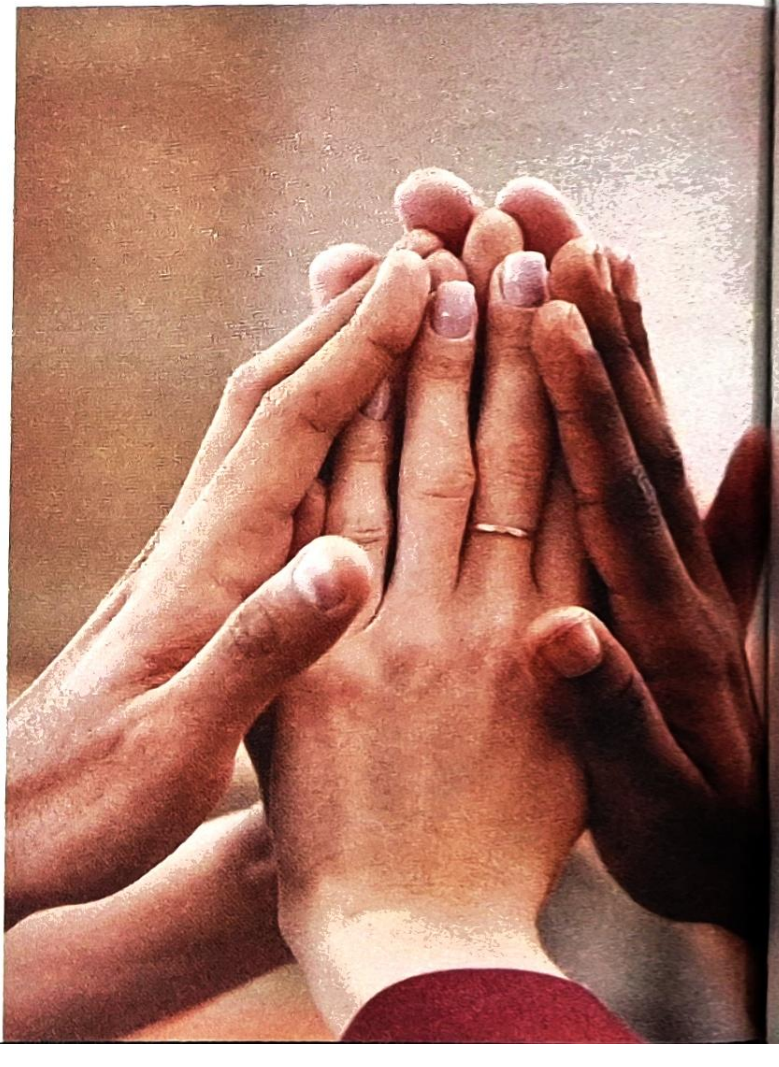
The journey from human to humane starts when we feel deeply hurt, or, when for any other reason, our thinking brains start seeking the truth behind our material existence.

By understanding the finitude of our existence, and how suffering and joy can be felt and spread around, human beings can better evaluate their role in the course of life.

It is through a real connection to something bigger that we have a chance to change, and to evolve as beings. We watch the sun rise every day, yet at some point in our lives we realize that even witnessing such an enormous phenomenon is not enough. There must be something mundane about our existence that we want to give up.

It is just in this very moment that there is a chance to change. At this point, if there is effort, our perception may be enhanced, reaching new levels. We no longer want to live just for the sake

The human becomes humane when respect for all living forms as well as a real sense of responsibility for them starts to develop in their hearts, and therefore in their lives.



of fulfilling animalistic life goals, but to naturally opt for deeper inquiry.

Compassion and empathy meet the human being at this point. The human becomes humane when respect for all living forms as well as a real sense of responsibility for them starts to develop in their hearts, and therefore in their lives. Humane beings want to serve, and they are able to truly forgive others, because a deep understanding of life starts to rise inside them.

Humane beings are able to truly forgive

Real forgiveness is such a liberating experience! If you have ever really forgiven something or somebody who hurt you, you know what I am talking about. After such a heart-restoring procedure, you feel you are ready to face anything. We naturally start to become less selfish and our perspective of life—what matters and what doesn't—is significantly enhanced.

At this humane level, our attention is no longer just in protection-procreation-pleasure mode, but there is room created for higher achievements. A new pathway—from common human experience to Divinity—opens up. It starts to feel worthy trying to withdraw our senses from the outer world once in a while, in order to be able to store some energy for higher purposes. In yogic philosophy, this is known as *Pratyahara*, and without this step, we cannot reach further.

This way, we can gradually deepen our perception as well as our inner consciousness more and more. This is the journey to a divine level of existence, and it is available for all of us.

In the history of mankind, there have been some great Masters who have shown us what this stage is like. Of course, we can comprehend this state of existence according to our understanding, but for those who have been in the presence of a real guru, or even for those of us who have read about the lives of saints and felt their hearts touched know how intensely potent this level of existence can be!

Sacrifice is in the eye of the beholder

Our beloved Daaji has explained to us that a divine person can naturally make great sacrifices for humanity, without thinking of them as sacrifices. It is from our human eyes that we try to understand their actions, so it is for this reason there is so much confusion. For the real saints, even if there is suffering in their lives, their actions are not sacrifices, they are just naturally being who they have become. They are just doing what they feel like doing with their existence. It is exactly like us, but at the highest level. Therefore, what we view as sacrifice they view as a very natural way of behaving.

I think at such a special stage, the divine human is so deeply merged with the Source of reality, that the only task that is left is to fulfill that divine perspective, and nothing could give more pleasure than serving humanity without any awareness of it. So, what can easily be read as sacrifice in our human eyes, is actually the purest joy, which is so far beyond our common human senses and our perception. So, yes! What great beings we have the potential to become one day!

As Daaji, the current global guide of Heartfulness says, "Let's not rest until we reach this enlightened state." At this end, we are going to have it clarified that our initial human targets could only be reached at this level. When humans become divine, the need to feel protected turns into pure oneness of perception; the urge to procreate manisfests as the most unselfish love; and human pleasures evolve to their highest state, through acceptance and unity.

We can then enter the Lord's house, and maybe eat with Him at His table.

Bruna De Toni

Born and raised in Rio de Janeiro, Brazil, Bruna was familiar since childhood with Eastern spirituality and yoga (because of her mother's practices), and has always been considered curious and expressive. She graduated in International Relations, and opened in 2012 her own travel agency focused on international education. Currently, she also works as a Heartfulness trainer and a yoga instructor and is studying for her second degree: Psychology. Children, reading, and writing have always been her passions.

Love

Christiaan Deschacht

Viktor Frankl, Austrian psychiatrist (1905-97), describes in his book *Man's Search for Meaning*[1] his own harrowing experiences in several German concentration camps in the Second World War, even surviving a bout of typhus. Faced with death and dying all around, how does one survive? Is it just a matter of luck or is there destiny at play?

What struck me, if I am correct, is his observation, that those who were concerned about their material things, pleasures, and welfare, or caught up in past memories, would perish. Those on the other hand, who went "inside," were able to find a freedom to make different choices, and most importantly, they found the will to live. Above all, Viktor Frankl comes to the understanding that only love gives any meaning at all in this dire context.

As an example, he relates the story of two young Hungarian camp inmates. They pleaded with the American officer, who was in charge at the time of liberation of the camp, for clemency for a German in the camp who had behaved in a humane way towards his fellow human beings, prisoners in the camp, and to let him go free.

So what kind of love is Viktor Frankl talking about? I don't know really. Is it universal love, unconditional love, or a sublime, divine love? Did he have in mind all those other qualities associated with love—compassion, forgiveness, tolerance, acceptance, patience—"infinite patience" as Chariji would say? The cross Jesus had to bear reminds me a lot of the cross in the Christian tradition. One arm is stretching out horizontally, the other vertically.

We need guidance, and this is precisely where Heartfulness comes into play.

heartfulness

Do we see in this symbol a way of transcending this world of dualities? And if yes, then how?

We are so used to thinking of cause and effect as happening in the here and now. But as Babuji said, this is not necessarily the case. The effect may appear long after the initial cause took place. Indeed, many beautiful and moving testimonies have been printed after the war and can still inspire us today, although their authors perished a long time ago. Think of Anne Frank[2], Etty Hillesum[3], and Dietrich Bonhoeffer[4], to name a few.

As incarnated beings, life will throw its challenges at us; this is unavoidable. How we deal with them depends a lot on our attitude, experience, and our search for meaning. Some people may retreat in denial, others will put up a fight or resistance. And for some, acceptance holds the key. Even more daunting are the inner challenges we face, for which ultimately the word “surrender” is appropriate. And to my mind, with surrender comes the notion of service. As Chariji used to say, "We don't just meditate for ourselves." We see this clearly in the lives of Christian mystics throughout the ages, and it still holds true today[5]. However, self effort on our path to realize the truth of existence is not enough. How then *To Be All that a Man can Be*[6]?

We need guidance, and this is precisely where Heartfulness comes into play. Do you still remember how you stumbled onto this path? Your first meeting with the Master? What motivated you at the time? We are now abhyasis of this great Mission, very fortunate to have a road map—the method—to hand, providing us with many lifestyle supporting initiatives. Heartfulness is truly a way of life. But above all, we are blessed with the Masters, past and present, to lead us on our path to becoming perfect human beings.

To mention their great achievements here would do rather an injustice. So in short, let me conclude with the poetic words of Llewellyn Vaughan-Lee[7]:

"Love is the most ordinary and most direct way to uncover what is real—the innermost secrets of life. It is at the root of all that exists, as well as in every bud breaking open at springtime, every fruit ripening in fall."

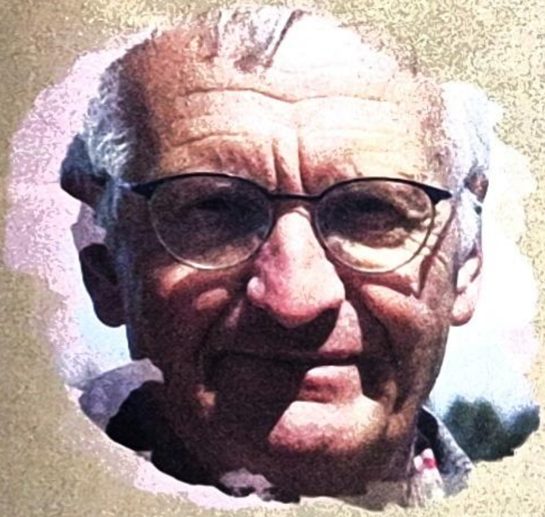
Christiaan Deschacht
Manapakkam, February 3, 2023

References:

- Frankl, V., 2004, *Man's Search for Meaning*, Rider-Penguin Random House.
- Frank, A., 2003, *The Diary of Anne Frank* The revised critical edition.
- Hillesum, E., 1983, *An Interrupted Life, The Diaries, 1941-43,* Jonathan Cape Ltd.
- Bonhoeffer, D., 2010, *Letters and Papers from Prison,* Fortress Press.
- Deepak Saini, 2022, *Urban Buddha,* Winspire, LiFiPublications, New Delhi.
- Doty, J, 2022, *From Anger to Love,* p.62, Sahaj Marg Spiritual Foundation, India.

- Worthy, M., *To Be All That a Man can Be,* (copies by the author).
- Vaughan-Lee, L., 2022, *From Anger to Love,* p.85, Sahaj Marg Spiritual Foundation, India.

> "Love is the most ordinary and most direct way to uncover what is real—the innermost secrets of life. It is at the root of all that exists, as well as in every bud breaking open at springtime, every fruit ripening in fall."



Christiaan Deschacht

Lives in Austria, is married, with four children and six grandchildren. Started his career teaching the Catholic religion in Belgium. Moved to England in the early 90s, and was there introduced to Heartfulness. Spent almost ten years in Scotland living near the Broomlee ashram, and a further three years living at the Vrads Sande ashram in Denmark.Finished his teaching career in a Montessori school. Christiaan has been self-employed and also worked with people with disabilities.

Serendipity at the Kitchen Sink

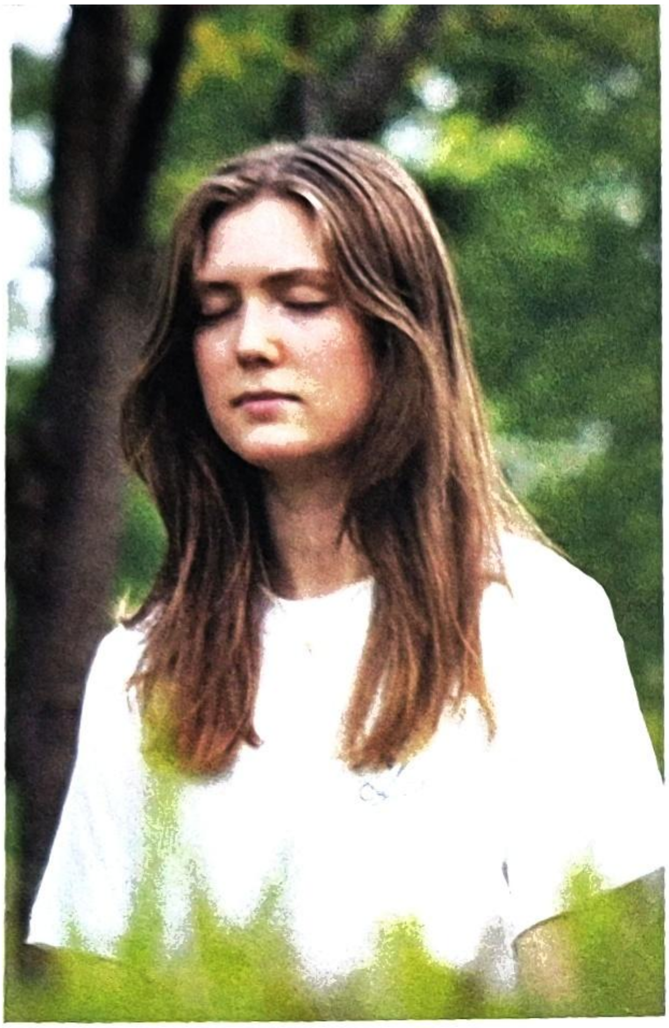
Jean-Pierre Le Grand

It came to me in the kitchen, in front of the sink, as I was tending to one of those mundane tasks most of us must repeat day after day. Dwelling upon the ordeals and trials we go through in life, I was reflecting on how our sufferings—accidents or illnesses, for example—can make us more open to the sufferings of others. We tend to be more sensitive when we're weak and vulnerable: deprived of our usual strength, stamina, and courage to face adversity, we feel fragile, which can make it easier for us to understand fragility in others, and this in turn can encourage us to be more tender, gentle, open, and compassionate. In short, I pondered, how our ordeals make us more human.

Such was my train of thought at the sink. Trains of thought, fueled by the mind, chug along from station to station, one car soundly attached to the other. The heart, on the other hand, moves in quantum leaps, flashes of insight bursting forth out of the blue when you least expect them, with something inside saying, "This is just right," a piece of a puzzle falling into place.

In such a heartbeat did the next thought occur: our trials make us more human… and more divine! It came to me in French, my mother tongue, the mind morphing it almost immediately into an aphorism of sorts: *Tout ce qui nous rend plus humains nous rend plus divins.*

I was soon looking for the best English equivalent. I turned to a dear sister, a long-time abhyasi from the US who has a background in editing. We tossed ideas back and forth, trying to match the simplicity and efficacy of the original. She has a good grasp of French and came up with the same initial version as mine:



If we are fortunate enough, we will learn to surrender to this subtle alchemy, accepting that the process will always elude us.

"Everything that makes us more human makes us more divine." I mentioned that I would like to keep the rhyme, as with "humain" and "divine," and she suggested, "All that humanizes us divinizes us," but we both agreed that "humanizes us" is not quite the same thing as "makes us more human."

I have often wondered since that moment at the sink—not the first place I would have expected it to happen—how such a radical transmutation had taken place: what had prompted the leap from human to divine?

The two are deeply at odds, if you believe the Catholic tradition I was steeped in as a child. To be human is to be flawed, imperfect, impure, inherently limited—wide open, even, to dark, evil tendencies that come hand in hand with the curse of being banned from paradise because a woman, mother of us all, was seduced into taking a bite from the fruit of a so-called Tree of Knowledge (enough to make one cast a suspicious eye, you'd think, on science, culture, and learning).

The Divine, conversely, was pure and perfect, shiny with an ineffable light of supreme goodness, love, and compassion. "Ne'er the twain shall meet," was the idea. You could not speak of a spectrum—that implies continuity, and here there was none. Divinity blissfully soared throughout an infinite heaven while humanity was bound by gravity to a finite Earth. You lived your life in sin, wallowing in imperfection, only to be judged, once it was all over, against an impossible, unattainable standard of perfect purity. The dice were loaded. No matter how hard you tried, you were flawed to the core. And, ironically, prey to guilt—a crucial, relentlessly leveraged hallmark of Judaeo-Christianity.

Yet there was hope—sort of. You could maybe bridge the gap through prayer, penance, atonement, sacrifice, and the help of mediators, middlemen who had privileged access to the Divine; men whose mission it was to help you along this rocky, treacherous path. These intermediaries were way above you, with some closer than others to the Supreme Being. This gave them considerable power, a power that was accepted as a matter of fact for centuries

Everything that makes us more
human makes us more divine.

on end. There were true saints, yes, but they were typically at odds with the hierarchy and its ways.

But nothing lasts forever, as they say. My adopted province of Quebec, Canada, was once dubbed "The priest-ridden province," yet in the early 1960s the tide turned abruptly, in the wake of a deep social upheaval called the Quiet Revolution. In one of filmmaker Denys Arcand's movies, an aging, disenchanted modern-day priest walks through a church basement littered with quaint, outdated religious paraphernalia, and matter-of-factly remarks, "And one day in 1963, people simply stopped attending Sunday mass."

It may not have happened quite that suddenly, but it did feel like a radical collective step into a new era, as a majority of (apparently) fervent parishioners cast off the yoke of a religion that had shaped everyday life since their forefathers started migrating from France in the 17th century. Today, Quebec is the world leader in medically assisted dying, and it was one of the first jurisdictions to adopt it. I'm not implying this is progress, but am underscoring how deep the change can be when an oppressive order is toppled—the baby sometimes gets thrown out with the bathwater.

Nevertheless, centuries of religion don't vanish overnight; some values live on, for the better in some cases. Two beliefs stubbornly survived this revolution, at least in my mind: first, and fortunately, the notion that a divine realm does exist; second, and less fortunately, the certainty that it had nothing in common with its human counterpart.

For decades, an ongoing search for "something else" did little to bridge the chasm until twenty years ago, when I came across Eckhart Tolle's teachings: "presence" was an inkling of the Divine, and it represented a point of contact directly from within with that formerly unattainable reality.

Only then did I begin to assimilate the words of Jesus, "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you (Matthew 6:33)." I wondered, could that previously inaccessible kingdom reside in the very place where I least expected to find it? And what exactly could it be like? (The "righteousness," however, seemed out of character, like a zealous add-on.)

A few years later, after a major personal upheaval, I stumbled across a spiritual practice called Sahaj Marg, meaning "the natural path," in Sanskrit, the cornerstone of which is a daily meditation upon the divine light in the heart. So simple! (Too simple, for some: "How can I stay with a thing like that? It's like trying to hold on to thin air!" lamented one frustrated, fledgling practitioner who had recited Buddhist mantras for years. After several months, she finally opted out, unable to come to terms with what she deemed an impossible task. Ah, the dictatorship of the mind.)

Was it that mysterious Transmission, generally defined as "divine energy for the transformation of humankind"? Most importantly for me, this simple practice yielded tangible and convincing personal results, the likes of which neither a foray into Tibetan Buddhism, nor a desperate last attempt to squeeze a meaningful experience out of the Catholic ritual had produced.

Here was a method that offered humans the opportunity to bridge the yawning abyss between ourselves and the Divine, and to eventually merge with the Divine—a process which, it turned out, was the real goal of life. So a passageway between the two worlds did exist, and the two were actually not that foreign to one another after all.

Given the appropriate practice and dedication, we humble humans could become part of something greater. The seed lies within all of us, with no exception. "To aspire to the Divine, to rise towards It, is normal and at the same time it is a grace: to receive it is a most precious gift." (Babuji Maharaj, Special Messages, April 18, 2014, 10 p.m.)

The haunting debt of guilt was canceled, swept aside as a hindrance worse than sin itself, and I finally had a way to come to terms with the limitations of my (temporary) human condition. As for "purity," it mutated into a refreshingly different concept, free of weighty moral judgements: "A pure mind is one that is not fragmented or entrapped by a certain ideal or belief. It is the centeredness of a pure mind that gives it its direction and visibility to walk the right path," recently tweeted Daaji, the Heartfulness guide (January 30, 2023).

The mystery remained, however: if there was a bridge between the human and the Divine, where was the juncture? At what moment did one become the other, and how could human nature be transformed and transmuted into the Divine?

Time and again in the Messages from the Brighter World, Babuji Maharaj describes the human condition as inherently limited, despite the scientific and technical accomplishments we are so proud of. Babuji, in his own inimitable way, expresses this and more.

"Embarking on a spiritual path that truly works to elevate the soul saves precious time. We can never say it enough—life is so short, here below, there is no time to waste, as it is so very limited. Even the most knowledgeable persons are not truly aware of this: it takes them many trials to realize just how fleeting everything is in this world.

Neglecting an opportunity to progress and to unite with the Divine is very sad indeed, but nothing in this domain can be transformed by the human will alone. The whole being must be committed. Although the aspirant's life continues in all its manifestations, the heart, the central axis of the being, must open fully and move towards its own truth.

It is so good to love, to surrender to the Divine, to the Master who represents It; thus, the connection takes place, and the best can happen. Such is how it is."
(Babuji Maharaj, Special Messages, April 16, 2014, 10 a.m.)

We can safely assume, then, that far from being limited to exceptional, extraordinary occurrences the Divine can somehow be brought to percolate through our everyday life and partake of the most mundane circumstances.

As for the eternally questioning mind, it must learn to accept its limits, aware that it can never fathom the nature of the connection between humans and the Divine. It is the stuff woven by angels and higher beings, whose workings are beyond our grasp. Overcountless lives, intoxicated by the perspectives of free will, we have tugged at that fabric, ripping it apart, tearing ourselves away from the Divine, creating karmas that eventually brought us to mendit as we mend our waysbefore starting all over again. Until the day we finally lay down our weapons, wearily begging for a truce, and find ourselves uttering the words, "What be thy will, my Lord?", opening ourselves at last to the flickering light within, allowing it to grow and guide us, and relinquishing the wishes and desires that have sealed our fate innumerable times over the ages.

If we are fortunate enough, we will learn to surrender to this subtle alchemy, accepting that the process will always elude us. And that's okay. If the right person shows up in my life just at the right time and place, do I need to understand how this magic occurred? If the perfect wave miraculously shows up out of nowhere, does the surfer pause to wonder why it appeared precisely at this moment? Of course not. He jumps for it and is gone, gleefully riding this powerful force for all he's got.

Manifesting the Divine, curiously or not, happens when we are at our best as human beings: humble and accepting, strong and empathetic, open and tender, kind-hearted and compassionate, and more. We feel this intuitively because these qualities are ingrained within the blueprint of the higher self. We recognize them in a flash, and if we meet persons who embody such qualities, or read or see a movie about them, a tingling goes up our spine. We are moved. Something within us leaps forward with relief and joy, recognizing a trait it resonates with and yearns for continuously.

If we are fortunate enough, we will learn to surrender to this subtle alchemy, accepting that the process will always elude us.

As a beacon in a storm—or simply in the fogginess of ordinary daily life—these moments of "re-cognition" are reminders that we are destined for something greater and that something, somehow, will lead us to it. And therefore, rather than shirk troubles or trials, we can try our best to greet them with confidence—gratitude, even—knowing it is for the better because we realize, in the end, that all that makes us more humane makes us more divine.

Jean-Pierre Le Grand

Born in Kingston, Ontario, Canada, Jean-Pierre Le Grand has a Bachelor's degree in Sociology and a Master's degree in Art Studies, and he has worked as a teacher, journalist, art critic, translator, and copywriter. The father of three daughters who are now 'wonderful young women,' he is semi-retired and living in the hills of the Eastern Townships of Québec, Canada. He was introduced to Sahaj Marg (Heartfulness) in 2005.

Humanity's Odyssey

Manilal Roopa

Viewed from Nature's perspective, there is very little difference between humans and animals. Recent scientific evidence also proves a marginal difference amongst the species. Their sole purpose is to live and procreate; basically it all boils down to sex and food.

As an aside, I become annoyed when we refer to errant humans and say they're behaving like animals. The more I think about it the more I'm convinced that animals are far better creatures than humans. They only hunt for their immediate survival. They have greater trust in the Creator for their survival; no freezers to store their next meal. They do not encroach on other animals' turf; they don't have wars to gain territory.

On a more serious note, what distinguishes humans from animals? It brings to mind our Philosophy lecturer, Mr. Van Dyck's words, "All human endeavor is to arrive at the ultimate human values of truth, beauty and goodness." As humans, from an early age, we learn about sharing, tolerance, sacrifice, camaraderie, harmony, forgiveness, empathy and love, first within our families, then in our neighborhood, our country, until we embrace all of humankind and all of our natural surroundings. Peace becomes our signature and we learn to coexist harmoniously. It brings to mind one of my all-time favorite songs, "Imagine" by John Lennon. Read the lyrics and enjoy.

Daaji's subtle suggestions are a panacea for today's ills facing mankind. It is precisely what the world needs now to transform us into humans with more compassion, kindness, love, and peace in our hearts. Our collective efforts will soon yield the results Daaji

Daaji's subtle suggestions are a panacea for today's ills facing mankind.

Gift of the Givers
FOUNDATION

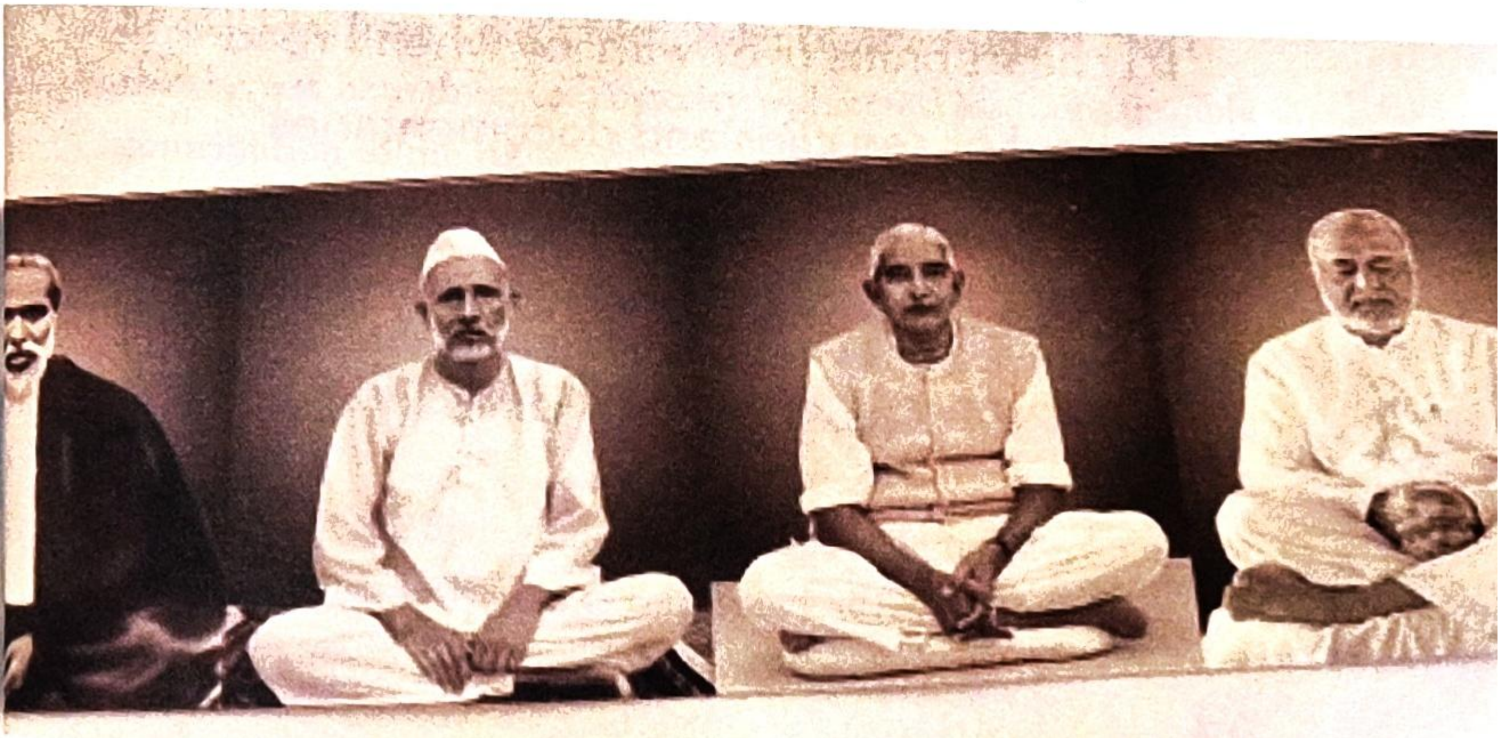
has envisioned: a shift in the egregore where there is a shift in the world order. We will live in greater harmony, assist and uplift each other, rejoice in our individual and collective successes, forgive trespasses, and simply love beyond measure.

As transformed humans, the next step is to become more humane. When Daaji announced the theme, an image that immediately flashed before my eyes was a photograph of Babuji gently feeding a cat.

My heart brims over with joy when I read about or see clips and documentaries where beautiful human beings from all over the globe step in to serve not only fellow humans, but also animals and nature. Organizations like Medicins Sans Frontieres, Greenpeace, Red Cross, and UNICEF come to mind.

Here in South Africa, where I live, the government has failed the nation dismally. The organization "Gift of the Givers" has stepped into the breach to bring relief where it is the most needed. With water infrastructure crumbling, they have brought relief to hospitals, schools, and communities by sinking boreholes, and have distributed water in both cities and rural areas. Dr. Imtiaz Sooliman who heads this organization does not take personal credit. He attributes it all to his Master in Turkey, who years ago told him that he would serve the people. His team has assisted in all parts of the world where disaster has struck. In fact, with the earthquake in Syria and Turkey, he is preparing his teams of doctors and rescue workers to fly out to the disaster zone. This altruistic trait we call Ubuntu, meaning humanity to others, is very similar to Vasudeva Kutumbakam. A classic example of human to humane to divine. Humanity's Odyssey.

There are so many incidents where humanity transcends into humaneness. Yesterday morning I received a clip from my friend Anoop (his constant caring and support to and from Kanha is cherished; such brotherly love). In the clip, a young couple Jocelyn and Colton Piper from Illinois adopted a child, Nolan, from



Hong Kong, through Lifeline. He had quadriplegic cerebral palsy. They subsequently adopted two other vulnerable children. Jocelyn's absolute humility is so endearing. In the interview she says: "My biggest pet peeve about adoption is hearing how 'lucky' kids are to be adopted. They're not lucky to be in the situation they were given. It's not always about saving the child; we as a family are lucky to have them."

So the beauty in our lives is created by our musicians, artists, sculptors, poets and other creatives. They capture in time these evocative masterpieces that enthrall humankind for generations.

When it comes to Divinity I can only speculate. Reading from our literature, I can quote some pearls from our Masters. With the passing on of Lalaji's father, the family was left destitute. Lalaji served in a government office, earning a paltry salary. It is quite cold in Fatehgarh and the family shared a tattered quilt. On one occasion Lalaji was so engrossed with his satsanghi

My heart brims over with joy when I read about or see clips and documentaries where beautiful human beings from all over the globe step in to serve not only fellow humans, but also animals and nature.

brothers that he forgot to report for work. On that particular day the commissioner was going to visit the office to inspect the work. When Lalaji realized his folly he dashed off to work. In exasperation he enquired of his colleague how the inspection went off and if his supervisor was upset with him. The colleague asked Lalaji to stop teasing him. He said Lalaji furnished all the requested files and they were more than satisfied. Feeling guilty, Lalaji immediately tendered his resignation, trusting the Almighty to provide for him.

A poignant remark by Lalaji touched my heart: "I did not ask for liberation with all siddhis. I only wanted that I should be in the heart of everyone and suffer all their sufferings, so that no other life should suffer."

I also recall reading that Lalaji had acquired a spiritual state where he could merge with the Ultimate Source. Look at his nobility of spirit! He passed on this exalted state to his disciple Babuji.

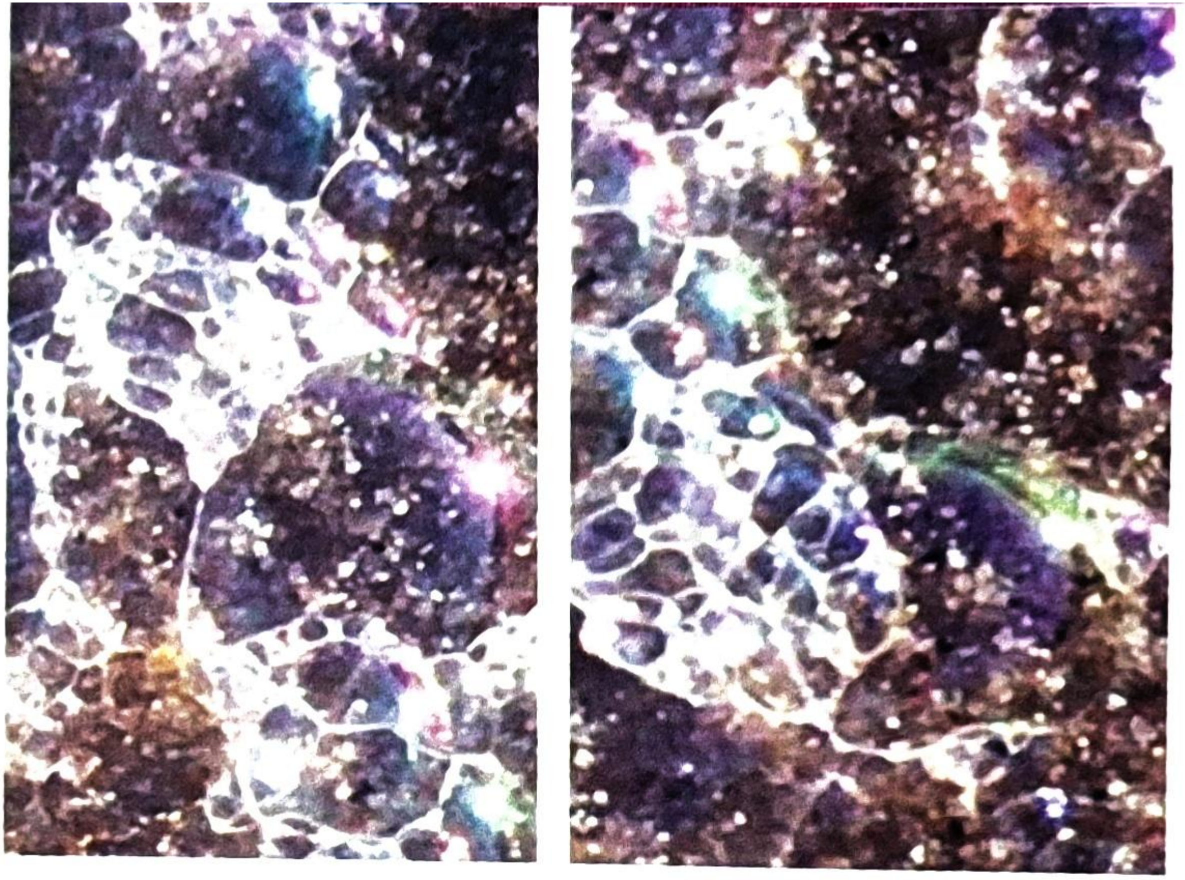
In one instance Babuji wrote that such was his condition that he could eat from a dog's bowl. Babuji's oft repeated truism is that he was here to serve. Posterity will record his immeasurable contribution to the transformation of humans to humane to divine.

Chariji and Daaji, despite reaching the pinnacle of their professional lives, dedicated themselves to the upliftment of their fellow beings, attributing it all to our founding Masters.

Now look at the divine miracle afforded to humankind. During our recent visit to Kanha to celebrate Lalaji's 150th birth anniversary, Daaji said to one of our young abhyasis: "Tell your dad not to worry thinking of me; I will always think of him." The most treasured gift to be conferred on anyone. Our Masters have time and again alluded to the analogy of the mother carrying her baby in her physical womb for nine months. Similarly, our Master, may carry us in his mental womb to deliver us to the Brighter World creating the Spiritual Entity. Lalaji revealed for the first time the divisibility of the soul.

The descent of our divine Masters in human form to take us up to their level and beyond is truly a rare blessing: from human to humane to divine. Our eternal gratitude goes to them. We bow in humble submission at the divine feet of our Masters.

The descent of our divine Masters in human form to take us up to their level and beyond is truly a rare blessing: from human to humane to divine. Our eternal gratitude goes to them. We bow in humble submission at the divine feet of our Masters.



Manilal Roopa

Manilal Roopa is a retired teacher and facilitator. He started his sadhana in April 1980. In September he and his wife Praveena spent two indescribable months with Babuji Maharaj in Shahjahanpur. They were also assigned to go to Delhi to get Babuji's passport endorsed for travel to South Africa. They were doubly blessed when Babuji visited South Africa in February 1981. Their first meeting with Chariji Maharaj was in February 1990 when they attended the Basant celebrations in Mumbai. In 1991, Manilal was made a preceptor. He met Chariji Maharaj several times in South Africa, India, and Dubai. After an agonizing wait of nine years, he finally met beloved Daaji in Kanha in January 2023. He lives in Port Elizabeth, South Africa.

Transformation from Human to Humane to Divine

a framework for self-discovery and improvement

Krishnamurty Jayanna

During this seminar, over a thousand Heartfulness meditation practitioners gathered for a three-day event. The global Heartfulness Guide, Daaji, had suggested a theme for the seminar, "Human to Humane to Divine," and invited the participants to reflect upon and discuss the topic. Daaji shared a number of insights in his talks during the seminar. In this article, I attempt to describe elements that constitute the transformation of a seeker from human to humane to divine (H-H-D) and a possible framework based on the philosophy of the Heartfulness system and recent guidance from Daaji during the seminar.

The Heartfulness guides have often remarked that the transformation of human beings is a change from animal being to human being and then to a divine being. A human being is a part of the larger animal kingdom, and possesses animal characteristics and traits. So animal-human first evolves into human-human, and then into divine-human.

Animal-Human and Human-Human

While human beings are known to possess higher cognitive abilities, which has influenced their evolution over the last thousands of years, they are also replete with lower tendencies and instincts that make them reactive and indiscriminative. A lot of turmoil in today's world is due to these reactive, self centered, and divisive forces.

While these instincts and reactions, including the "fight or flight response," as it is referred to in the world of science, are critical for survival, they are not adequate for, rather they inhibit the full blossoming of the human potential. While survival is the sole focus of animals, humans have abilities to go beyond just survival and being self-centered. They have the capacity to learn, adapt, share and care for each other at far greater levels than other life forms. "No harm to others" at physical, mental, and emotional levels is what can make humans distinct from the rest. There is the possibility of this transformation from animal-being to human-being, where we can be free of reactive instincts, and move on to assume more conscious, responsive, responsible behaviors. It is this shift in consciousness that marks the transition from one to the other.

While human beings are known to possess higher cognitive abilities, which has influenced their evolution over the last thousands of years, they are also replete with lower tendencies and instincts that make them reactive and indiscriminative. A lot of turmoil in today's world is due to these reactive, self-centered, and divisive forces.

Human to Humane (H to H)

Human beings differ from other life forms in their organizing abilities as communities and being able to live together. The trade-off between the reactive (lower cognitive) and responsive (higher cognitive) traits of the community decide the levels of harmony and regulation within a society. Hence, today we see communities and societies that are disintegrated and fragile as well as those that are peaceful and united. Responsive and conscious beings express refined human qualities that actually make humans what we refer to as humane. They include characteristics such as compassion, kindness, sympathy, generosity and empathy. These qualities compel them to make sacrifices and offer self-less service to their communities. As humans evolve further, the scope of the humane response extends beyond boundaries and fellow human beings, toward all life forms, the planet and the whole of creation. Peace, mutual respect and a universal order becomes the goal and sole objective of these beings.

Humane to Divine (H to D)

Evolved human beings that express these humane traits begin to feel the Oneness in all forms and life, and hence the feelings of love and compassion for all life and creation become natural and automatic. The "conscious feeling" that one is compassionate toward others itself begins to dissolve and is transcended. This is the nature of divine beings, says Daaji. Divine beings are selfless and live for the sake of others, without any feeling of "doing" or "being" something. Rather, they have become that with which they are identified. They are "love" themselves or "compassion" themselves.

The founder of the Heartfulness system, Shri Ram Chandra of Shahjahanpur (Babuji) described the "State of the Divine" in his essays on the spiritual journey of a seeker. As a seeker arrives at the thirteenth knot (which is situated at the occipital prominence) during the course of the journey, they experience a condition called *Brahmagati*, the "State of the Divine," which is a changeless condition. Then onward, they journey through the Central Region and attain oneness with the absolute state of God. These phases of the journey in the Central Region are hard to describe due to limitations of language and expression.

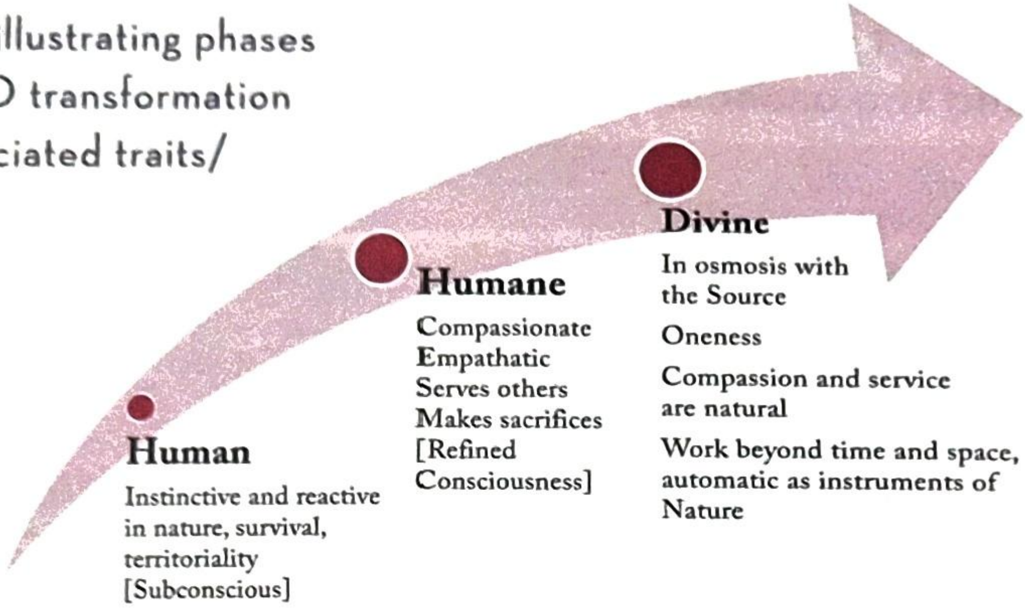
Babuji describes this phase of the journey toward the Ultimate as moving through spheres of knowledge-lessness, stages of innocence or ignorance. Such a person can only think and act as per the commands of the Divine as he is totally divinized by now.

Daaji elucidated a few traits of the divine beings during his talks at the seminar. They work beyond time and space are in complete osmosis with the Source; their work is automatic and continuous without being aware, and sacrifice is their very nature…

Table 1 summarizing phases of H-H-D transformation and the associated traits and qualities

Phase	Traits and Qualities
Animal Human	**(Subconscious)** *Instinctive and reactive in nature* *Sole focus is survival* *Defensiveness about herd and territories*
Human Human	**(Consciousness)** *More organized and responsive* *Thoughtful and regulated* *Learning and exchange occur* *Defends individuality, family, territory, region*
Humane Human	**(Refined Consciousness)** *Compassionate* *Empathetic* *Serves others* *Makes sacrifices*
Divine Human	**(Unconsciousness)** *In osmosis with the Source* *Feels Oneness of all* *Compassion and selfless service is automatic and natural (no consciousness that one is compassionate and self-less)* *One becomes an instrument of Nature, and works in an automatic and continuous way, beyond time and space*

Figure 1 illustrating phases of H-H-D transformation and associated traits/ qualities


Human
Instinctive and reactive in nature, survival, territoriality
[Subconscious]
Humane
Compassionate
Empathatic
Serves others
Makes sacrifices
[Refined Consciousness]
Divine
In osmosis with the Source
Oneness
Compassion and service are natural
Work beyond time and space, automatic as instruments of Nature

Heartfulness practices and 'H-H-D' transformation

In the Heartfulness school of teaching and practice, the H-H-D transition happens as a result of the cleaning of the human system of its lower instincts and tendencies. The cleaning occurs at several levels:

1. Self-cleaning on a daily basis with the help of suggestions, visualization and thought (will) power.

2. Cleaning with the support of trainers and the global guide in one-to-one sessions, group meditations, and large gatherings.

The cleaning technique, which is a unique feature of the Heartfulness system, is coupled with the application of yogic Transmission during meditations to fast-track the transformative process. Yogic Transmission is used to infuse spiritual states and conditions that pave the way for transformation toward Divinization.

A prayerful and yearning heart that is fixated on the higher goals (human perfection/ Divinization/ Oneness with the Source), the company of fellow seekers to create the right environment and ecosystem, partaking in service to fellow beings, constant guidance and inspiration by the living guide of the system help a seeker to stay focused and steadfast till the end.

H-H-D framework in relation to other frameworks and milestones in the Heartfulness school of philosophy

The journey of a seeker in the Heartfulness system is described in several ways that form a framework for clearer understanding and self-assessment. The three most commonly referred to frameworks include the following:

- The Seven Regions: One, The Heart Region or Maya Mandal; Two, The Cosmic Region or *Brahmanda Mandal;* Three, The Para-Cosmic Region or *Para-Brahma Mandal;* Four, Surrender or *Prapanna;* Five, *Prapanna-Prabhu;* Six, *Prabhu;* Seven, The Central Region.
- The Thirteen Chakras or Knots: One to Five are the Chakras of the Heart region, Six to Twelve are the Chakras of the Mind region, Thirteenth is the only Chakra of the Central Region.
- The Twenty-Three Circles: Five circles of Maya of the Heart Region; Eleven circles of Ego of the Mind Region; Seven Rings of Splendour of the Central Region.

In his talks during the seminar, Daaji referred to the connection of these frameworks with the H-H-D transformation. He mentioned that the lower three chakras (Coccygeal, Root chakra or Muladhara; Sacral or Swadisthana; Solar plexus or Manipura) are awake in both humans and animals. The heart chakra marks the distinction between humans and animals, and when higher chakras are progressively awakened, it paves the way for Divinization of human beings.

In the Heartfulness system, not much importance is given to the awakening of the seven traditional chakras. The work is focused on a more subtle system of chakras and regions without directly touching these traditional chakras. The philosophy describes that spiritual progress of a practitioner continues beyond the seventh chakra (*Sahasra-Dal-Kamal*, SDK). SDK lies between the tenth and eleventh chakras as described by Heartfulness, and there is scope for further blossoming (Divinization) of human potential beyond this point.

The Region of Maya (with its associated knots) deals with the dualities of the material world, that lead to all the conflict and turmoil we see today in our personal lives as well as in society. After sufficient cleaning and purification of this region, when the practitioner sets foot in the Mind Region (the sixth chakra and beyond), they transcend these dualities and the conflicts posed by them. At this stage, their inner condition is predominantly one of generosity and contentment, and rightly exhibits the humane qualities we discussed earlier. Through the Mind Region, when the circles of ego are crossed one after the other through refinement and purification, the practitioner tends to get closer to the states of Godliness (Divinization). The region of Prabhu (God) at the tenth chakra marks the commencement of these conditions till the practitioner arrives at the state of Brahmagati (changeless condition), between the twelfth and thirteenth points. The journey continues still beyond. As the Guides of the Heartfulness system have often touched upon, it continues beyond the realm of God, and is essentially a journey toward infinity.

References:

- *Complete Works of Ram Chandra of Shahjahanpur* (Volumes 1 and 2)
- *Heartfulness Magazine. Collector's Edition* (December 2017): "March to Freedom" series

Krishnamurthy Jayanna

Krishnamurthy Jayanna is a volunteer at the Heartfulness Institute, a meditation trainer, and has been a practitioner for over twenty years. He is an advocate of yoga and natural living. His keen interest in the scientific exploration of integrating modern medicine with meditation, yoga and natural living, led him to establish the Center for Integrative Health and Wellbeing a few years ago. He and his team provide training and coaching to individuals as well as to institutions, toward embracing an "Integrative Health and Wellbeing Lifestyle" that enhances our quality of life.

Krishnamurthy's professional interests revolve around quality of care, quality of life and wellbeing amidst others. He has worked on many public health challenges in India and Africa. He currently holds teaching and research positions at M.S. Ramaiah University of Applied Sciences, Bangalore.

From Human to Humane to Divine contains a compilation of the talks Daaji gave at the African, CIS and European Seminar held in Kanha Shanti Vanam from 21-23 January 2023.

After the first meditation of the seminar, Daaji spoke on the theme, sowing the seeds of understanding, giving hints and directed the participants to work on it themselves – through meditation and contemplation, as well as meeting in small groups to discuss and explore it to integrate it into the participants' understanding and practice.

The articles by the participants were received after the seminar and came out of this integration process. They cover a wide range of responses: personal experiences of the seminar and of Kanha itself; understanding of the spiritual journey; heartfelt responses to the theme; and reflections on the society in which we live.

> … moving from human to humane to Divine, we forget ourselves, not just forgetting but replacing ourselves with the higher entity, the higher Self, the Lord, the Source, the Center. When we identify ourselves with the Center, we don't have to think of being empathetic or compassionate, it just happens.
>
> - Daaji

MRP 250/-

9 788119 487998